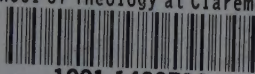
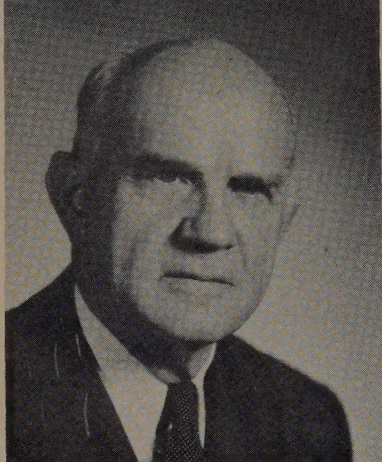


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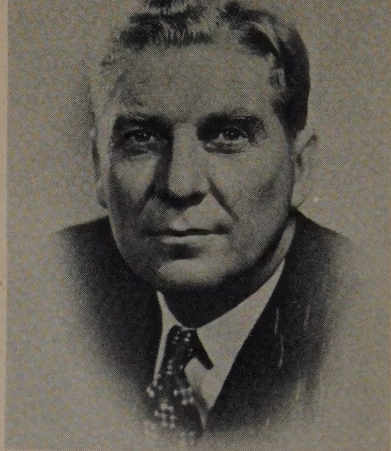


A Foreword by William Warren Sweet

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We need to have a knowledge of what the Church has accomplished in the past, in holding up Christian ideals, and in meeting the problems of evil in the world and in our own lives, if we are to have any adequate appreciation of what the Church means. Loyalty to the Church builds its fires upon the altars of the past.



A Greeting from Bishop Richard C. Raines

A nation, institution, or person with no past is poor; lacking interest in its past it is in a vital respect ignorant; without a knowledge of its past it is prone to be foolish repeating the mistakes of yesterday and uninspired by any great events or characters it crawls or stumbles when it might leap and run bearing a torch of achievement.

Our appreciation, therefore, is due those who with ungrudging toil collect and sift the facts of our yesterdays—preserving the record of struggles, heroism, sacrifice, mistakes, fellowship, fidelity, and experience of God.

On behalf of those who made this past a worthy one and should be remembered gratefully, and on behalf of those of us whose reading will be enriched by our knowledge of our yester-years, I express deep appreciation to those who have prepared the second Volume of History of The North Indiana Conference—the Historical Society who sponsors it, and its author.

And, I commend it heartily to all who wisely know that our today's problems, achievements, and faith, have been bequeathed to us by the past.

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Historical Society

*Southern California-Arizona
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History of the North Indiana Conference 1917—1956

*North Indiana Methodism in the
Twentieth Century*

Herrick, Horace N

By
FREDERICK A. NORWOOD
Garrett Biblical Institute

Under the Auspices of
The Conference Historical Society
H. R. Carson, D. D., President.

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To my esteemed uncle and aunt
EMIL C. and HELEN NORWOOD
loyal lay Christians of
Wayne Street Methodist Church
Fort Wayne

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A Greeting from the Bishop

TO THE MEMBERS OF THE NORTH INDIANA CONFERENCE

Dear Friends:

A nation, institution, or person with no past is poor; lacking interest in its past it is in a vital respect ignorant; without a knowledge of its past it is prone to be foolish repeating the mistakes of yesterday and uninspired by any great events or characters it crawls or stumbles when it might leap and run bearing a torch of achievement.

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And, commend it heartily to all who wisely know that our today's problems, achievements, and faith, have been bequeathed to us by the past. To have perspicuity regarding the present and to leave a worthy heritage for the tomorrows we must know and understand the focus and events and personalities of the past.

Faithfully yours,

RICHARD C. RAINES

Foreword

The Historical Society of the North Indiana Conference was indeed fortunate in securing a trained historian, in the person of Dr. Frederick A. Norwood, to write Volume II of the *History of the North Indiana Conference*. No type of history is more difficult to write, so as to give it significance, as is contemporary history. The principal reason is that we are too close to the multitudinous facts and personalities to see them in their correct perspective.

It may be appropriate here to attempt an answer to the question, what is the value of history? Why a history of the North Indiana Conference? History has been defined as the memory of a people. Just as it would be impossible for us to live normal and fruitful lives without our individual memories, so it would be equally impossible to get along without our group memories. Both as individuals and as groups of individuals we need to know something of our yesterdays in order to know the road to travel today.

Loyalty to the Nation and to the Church is based upon knowledge of the past. We tell our children that they must honor and respect the flag. But there is nothing in the flag alone to inspire loyalty. The flag takes on significance only when it is viewed in the light of history and against a background of noble deeds and sacrificial purpose. What I have said about loyalty to our nation applies equally to the Church. We need to have a knowledge of what the Church has accomplished in the past, in holding up Christian ideals, and in meeting the problems of evil in the world and in our own lives, if we are to have any adequate appreciation of what the Church means. Loyalty to both Nation and Church builds its fires upon the altars of the past.

We need a knowledge of history to keep us a united people. The present divides; the past unites. This is true of the Church as well as of the Nation. A knowledge of history creates historical mindedness, clear sightedness, sanity of judgment and makes a narrow outlook impossible, for history looks at all sides of every question.

WILLIAM WARREN SWEET

Presentation

The National Archives Building at Washington, D. C., carries the following inscription, "History Is The Prologue Of The Future." It is in keeping with this thought that Volume Two of the *History of the North Indiana Conference* is offered to the people called Methodists. In our attempt to tell the story of North Indiana Methodism during the period 1917-1956 we have been activated by a desire to outline the significant movements and to pay tribute to some of the leaders who have helped to bring our Conference to its present position of leadership in American Methodism. The coverage must be inadequate at best, for no one of us has the background knowledge to rightly present it, and the confines of this volume are all too brief for the complete story. Therefore much must be omitted and many faithful workers must remain unnamed.

This volume will be of especial interest to those who desire a concise statement of the beginnings of our present institutions, organizations and movements. We have tried to portray, against the backdrop of the past, how Methodism in North Indiana came to its present day interest in the promotion of the Kingdom in so many different fields of activity. Some thirty different persons have been at work in the past five years in gathering materials for the use of the author of this volume and he will give due credit to them. Their complete compilations will be preserved in the Methodist Archives at DePauw University and will thus be available for the student of the future.

Special acknowledgement must be given to O. A. Manifold, G. F. Hubbarth and Waldo Adams of the Publications Committee; to H. M. Thrasher and the District Chairmen of the Local Church Histories Committee; to Mrs. W. E. Pittinger and Mrs. L. E. Clayton for their assistance in getting some 600 individual pictures of ministers and laymen at the last Annual Conference session; to G. F. Hubbarth who compiled the statistical data of the Methodist Episcopal Church and the Methodist Church in this period and to E. L. Ferris who performed the same service for the Methodist Protestant Church; to Bishop Richard C. Raines, Nelson Price, E. R. Garrison, Worth N. Tippy, H. L. Heller, Eleanore Cammack, Mrs. R. R. Neff, Mrs. Homer Roose, Mrs. H. O. DeWeese, and many others who gave encouragement, counsel and assistance; to the Quarterly Conference Committees on Records and History, the District and local church

Presidents of the Woman's Society of Christian Service and the District and Church Lay Leaders; and to those indispensable leaders, the District Superintendents and Pastors for their good services in the promotion of the sales and distribution of this history. Space does not permit the mention of all who have helped, but the Society greatly appreciates all that has been done and we feel that such service will be self-rewarding.

The Conference Historical Society,
HERMAN R. CARSON, D. D., *President*
April 15, 1957

Introduction

This history of the North Indiana Conference of the Methodist Church is intended to fulfill a specific need. It must be seen in relation to limitations of time and space. In the first place, it deals with the twentieth century, and thus falls in the category of recent history. It serves as a sequel to the volume published in 1917 by H. N. Herrick and William W. Sweet, *A History of the North Indiana Conference of the Methodist Episcopal Church From Its Organization, in 1844 to the Present* (Indianapolis, 1917). At the same time it is intended to stand by itself as an account of the Conference, with special emphasis on the more recent period. In the second place, it deals specifically with the area of Indiana comprising the northeast quadrant of the state, since 1852 identical with the North Indiana Conference. It thus must be used in relation to the histories of the other Conferences in Indiana: Jack J. Detzler, *The History of the Northwest Indiana Conference of the Methodist Church 1852-1951* (Nashville, 1953), and Herbert L. Heller, *Indiana Conference of the Methodist Church, 1832-1956* ([Indianapolis], 1956). At the same time it is intended to reflect main trends common to all Indiana Methodism—indeed throughout the Midwest—with special emphasis on the region of northeast Indiana.

In our day local history has come into its own. Illustrative is the phenomenal success of the new magazine of local history, *American Heritage*, published under the auspices of the Association for State and Local History. In the past many trained historians have concentrated on the national and international scene, content to leave local aspects to local citizens, who did their best—or their worst—to preserve the memory of the past. Hence the writing of American history has seen both masterful murals and mediocre miniatures.

The achievements of the older authors of local history are not to be disparaged. In some ways they performed an invaluable service. For all the limitations of style, scholarship, publishing technique, and above all vision, their works are today an indispensable source of information, otherwise utterly lost. Americans generally have not cherished the past with sufficient devotion to preserve its records.

Nevertheless, much of the literature of local history has lacked perspective and significance, and the area has been widely neglected. Probably both cause and effect are mingled in these factors. In our day, however, local history has come into its own. Historians of all

kinds have recognized that, if true "grassroots" exist anywhere, they grow here. No spacious generalizations can stand without the wealth of support to be drawn from local situations. Far from losing sight of the main trends and significant changes, the local historian finds their exemplification in his study. The miniature is the very thing that gives perspective to the mural. History still really lives in *people*. And people always live locally.

In local history, therefore, many important values are to be discovered. People of less than national significance loom large. National figures may be understood in the context of their inescapably local origin. The Populist movement finds a natural environment in Indiana at the end of the nineteenth century. The Ku Klux Klan becomes a real force in Indiana in the twenties. Wendell Willkie is less perplexing when seen in the environment of Elwood.

The same considerations apply to the history of Christianity. In this area more than in any other truth has suffered from the dichotomy between church history as painted on the large canvas by trained ecclesiastical historians and church history as drawn small by local people concerned lest they forget. Neither has been very much aware of—let alone interested in—what the other was doing.

This is unfortunate and inexcusable. It is gratifying to perceive, therefore, that Methodists are becoming more fully aware of the significance of their history as seen in the experience of Annual Conferences, local regions, and individual churches. Fine illustrations of the art of writing local church history in deep perspective may be seen in some recent histories of Annual Conferences. Among them are Wallace G. Smeltzer, *Methodism on the Headwaters of the Ohio; The History of the Pittsburgh Conference of the Methodist Church* (Nashville, 1951), and William W. Sweet, *Virginia Methodism, A History* (Richmond, 1955).

The Methodist Church is peculiarly adapted to presentation of its history on a regional basis. The Annual Conferences themselves are the product of historical forces that have played a major part in the story. The autonomy of the Annual Conference has given a certain independence and integrity to the region. And yet the centralized authority vested in the General Conference and the Council of Bishops has given unity. In Methodism the Annual Conference has provided many miniatures for the clarification of the mural.

This is not to say that in all respects the Annual Conference is the best and most rational regional unit. In some respects the Conferences of Indiana belong together in a Hoosier unit. Indianapolis

is not on the edge, as it is indeed under the Conference structure, but in the center. Ultimately one looks forward to the publication of a narrative in which all corners of Methodist Indiana will be brought together. But this thought leads to the consideration of another and yet more significant regional study: the Methodist Midwest. Here is a theme worthy of the highest talent in the land. For Methodism in Indiana is inextricably tied in with Methodism in Ohio, Michigan, Illinois, and Wisconsin. The true unit for regional history is the Old Northwest, the far shore of the Ohio River as seen from the position of pioneer Pennsylvania, Virginia, Kentucky, and Tennessee. As the representatives in Congress under the Articles of Confederation recognized, the Northwest Territory is a unit. This story has yet to be written, at least so far as Methodists are concerned.

The religious perspective in American history is extremely important. It lies at the center of some of the major issues confronting the nation today. A true understanding of American history cannot be had without recourse to the religious environment in which America grew up. But, quite apart from this obvious consideration, the history of Christianity is especially significant for those who profess faith in Jesus Christ. Here, whether in mural or miniature, is the exemplification of the Faith in the lives of Christians. No one is worthy of the name who does not thrill at the witness of those who have gone before. Here in this historical fellowship of saints we find our true home, our proper neighborhood, our real country, and the living God.

This book follows a very simple plan. The first chapter tells the story of Indiana Methodism up to the end of the nineteenth century, as a backdrop for the period of special emphasis. It also brings in the story of the Methodist Protestant Church, after 1939 united in the Methodist Church, but not included in the earlier volume by Herrick and Sweet. The second chapter provides the broad perspective of secular and Christian history since 1900, in order that Methodism in North Indiana Conference may be seen writ large. The third chapter is a narrative of main events and trends in the Conference during the last fifty years, including leaders, property, urban and rural developments and problems, evangelism, meetings of conferences, ecumenical concerns, and so forth. The rest of the book is devoted to topical presentation of interests that recur throughout the whole period.

The author is indebted to many individuals for assistance in the preparation of this book. Among them are the various members of the North Indiana Conference who gathered source material for

some of the topical chapters, whose assistance is acknowledged in the proper place. A helpful over-all picture of the Annual Conference meetings year by year from 1917 was prepared by George F. Hubbartt, who also took much responsibility in the preparation of the Appendices and the Index. Above all, this book would not have been possible without the thorough planning and able execution of the Historical Society of the North Indiana Conference, especially its president, Herman R. Carson, and the Publication Committee, of which Orrin A. Manifold was chairman, and Waldo Adams and George Hubbartt active members. Guidance in the use of the valuable documentary records in the Methodist Archives at DePauw University was provided by Dr. Worth M. Tippy. If the author has succeeded in providing some measure of objectivity and detached judgment, the participating members of the Conference have contributed the invaluable elements of personal witness. They have *lived* the story we have to tell.



NORTH INDIANA
CONFERENCE
HISTORICAL SOCIETY

Standing (left to right): G. F. Hubbart, R. R. Helms, W. V. Day, Jos. Hanawalt, H. M. Thrasher, E. F. Brewington, Ellis Learner, G. W. Brunner, E. W. Hamilton, W. R. Schmelzer, W. J. Doyle. *Seated:* L. M. Hile, Mrs. Homer Roose, A. S. Clark, H. R. Carson, Mrs. W. E. Pittenger, O. A. Manifold. *Absent:* Bishop R. C. Raines, H. O. DeWeese, W. B. Freeland, E. L. Ferris, E. L. Carvin, E. O. Kegerreis, Don Turner, and Waldo Adams.

CHAPTER I

The Way We Began (1800-1900)

A. *Western Conference to North Indiana Conference (1800-1844)*

Upon an autumn day already chill in the mountains three men rode over Cumberland Gap at the western tip of Virginia. They were intent on a new and exciting project. Two of them were elderly and would not by choice have undertaken so arduous a journey had the goal not been great. Bishops Francis Asbury and Richard Whatcoat, all the bishops there were in American Methodism in that year of 1800, were on their way to organize the immense and largely unpopulated Western Conference, including all of America west of the Allegheny Mountains. Along with them rode a younger man, William McKendree, presiding elder transferring from Virginia to the new western area. The descent of these men into the fabulously rich watershed of the Ohio River marks the recognition among Methodists of the challenge and opportunity of the West.

They were not explorers. Many Americans, some of them Methodists, had preceded them over the passes of the Appalachian Mountains. Drawn from the varied national and religious elements comprising the thirteen original Colonies, thousands already had taken advantage of the new freedom won in the Revolution, and had traveled on horseback, ox cart, or shank's mares over the wilderness trails to the unbroken country of Kentucky, Tennessee, and the far shore of the Ohio. Our three preachers were in the midst of the Westward Movement.

At least four great waves of migration carried Americans westward. The first was going on at the turn of the century, when people, free from the struggle against Britain, facing the real problems of life on the seaboard, seized upon the chance for a new life. The second wave pushed the frontier to the Mississippi, and opened land for occupation to the south and northwest. This movement also followed upon a war—the War of 1812. In the 1830's further expansion jumped across the boundary of the Mississippi—until then widely regarded as the western limit of useful territory, in spite of the Louisiana Purchase that had given to the United States title to

most of the Far West. The way was prepared for the tremendous surge of the Forty-Niners, a veritable tidal wave of migration all the way to California. Inevitably much along the way was ignored in the search for gold and only a later, soberer people found real wealth in the unbelievably rich soil of the prairie and plain.

From another point of view the Westward Movement consisted not of successive waves of pioneers, but of successive waves of cultural groups.¹ After the wilderness wanderers, the explorers and trappers, came pioneer farmers, who laboriously felled the giants of the Great Forest and planted corn in the paltry acres opened to the sun, built log cabins and hoped for a horse, an ox, and a better day. Years later arrived the settled farmer, who brought a more stable society, complete with frame or stone farmhouse, barn, fences, taxes, and churches. Presently the urban frontiers began to appear in the form of little country towns offering trade and social community. With the final development of industrial centers and factory production the original frontier was well-nigh obliterated. Although mining, lumbering, Indians, and other factors brought variations and complications, this was the general pattern.

In the middle of the first wave of migration, then, rode the two bishops and one presiding elder to the meeting of the Western Conference. The meeting was not a large one, but the Conference was indeed spacious. Some of the appointments offered considerable lee-way: "Kentucky" was McKendree's district; "Illinois" was shortly to appear as an appointment.

The Western Conference lasted until 1812. During this time Methodism was planted in most of the areas now known as states of the Midwest: From early beginnings in Kentucky in the mid 1780's, preaching was heard in Indiana and Mississippi (Natchez) in 1800, Illinois in 1804, Louisiana in 1805, Michigan and Alabama in 1808. Thus, a mere score of years after the first organization of the Methodist Episcopal Church at the Christmas Conference in Baltimore, 1784, preachers and people had come together for worship in little wilderness clearings over the hundreds and hundreds of miles of land ruled by the massive oaks, hickories, walnuts, and maples—a fortune in hardwood, but only a discouraging and obstinate barrier to the pioneer.

When they finally succumbed to the axe, however, some of the logs went into rustic churches, where revival hymns and fervent preaching led to many conversions and some accessions. Many of

these churches were Presbyterian and Baptist, but among the leaders were the Methodists. When the Western Conference was formed in 1800 the total membership of the Methodist Episcopal Church, as reckoned in the *Minutes*, was 64,894. Of these about twenty-eight hundred were in the Western Conference. The population of the United States was estimated at 5,308,000.²

Circuit riders entered Indiana territory from Kentucky and from Ohio. From across the river came Samuel Parker and Edward Talbott in 1801, to the small section of southern Indiana known as Clark's Grant.³ Within a year classes were being formed by McKendree. In 1803 Benjamin Lakin was preaching in Indiana as part of his Kentucky circuit. From the east, Joseph Oglesby was sent from the Ohio District to form the first wholly Indiana circuit in 1806—Whitewater. Work began by 1810 in old Vincennes, until then a Roman Catholic center.

After ten years the Western Conference organization in Indiana could boast of six circuits serving 755 Methodists in a general population of about 24,520. That year the membership of the Methodist Episcopal Church numbered about 174,500 in a total population of 7,240,000.

The General Conference of 1812 performed an operation that was to be repeated many times in the next decades. The Western Conference was divided. Circuits in southeast Indiana went to the new Ohio Conference, while those in southwest went to the Tennessee Conference. This was the beginning of a rather complicated series of conference relationships for the churches of Indiana. When the Missouri Conference was established in 1816 some of the southeast circuits were taken into it. Then, in 1824, Indiana went into the new Illinois Conference. This was the situation until the formation of the Indiana Conference in 1832.

That the churches grew and multiplied during this period is quite evident from the elaboration of machinery. In the 1820's circuits were formed in Terre Haute and the southern counties of what is today the Northwest Indiana Conference. Early Methodism in the North Indiana Conference territory spread from Whitewater circuit and from Indianapolis. So far, however, the preponderance of strength lay in the south. Year by year population and churches moved north and west. Methodists were organized in Greencastle in 1822. Preachers like William Cravens and Hackaliah Vredenburg and

James Armstrong extended their circuits wherever people were to be found. The results may be seen in the generalized chart that follows:

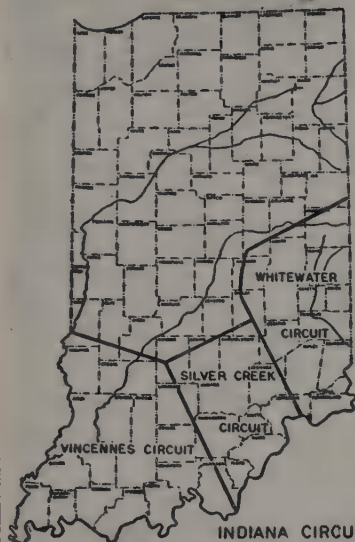
<i>Year</i>	<i>United States</i>		<i>Indiana</i>	
	<i>Population</i>	<i>Methodists</i>	<i>Population</i>	<i>Methodists</i>
1810	7,240,000	174,500	24,500	755
1820	9,638,000	260,000	147,000	4,410
1830	12,866,000	476,000	343,000	20,000
1840	17,069,000	853,000	685,800	53,000
1850	23,192,000	1,188,000*	988,400	68,000

Great changes came to the church during these decades. An era ended in 1816 with the death of the venerable Asbury. The General Conference of that year took the notable step of electing two new bishops, for McKendree (since 1808) was the sole survivor in the episcopacy. Enoch George and Robert R. Roberts were consecrated. The latter, who died in 1843, remained close to Indiana soil, living on a farm in Lawrence County from 1819 to 1843. He has the distinction of being the first married bishop in Methodism.

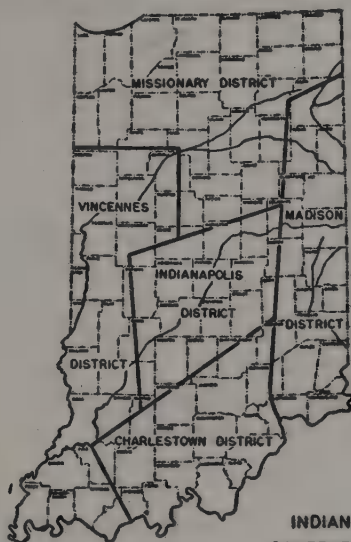
No name in midwestern Methodism is more renowned than William McKendree. Entering on his work across the mountains in the year of the formation of the Western Conference, he epitomized the rough and vigorous life of the frontier and the durable religious spirit necessary for survival in such an environment. When he took up his duties as presiding elder in the new Conference, there was but one district, Kentucky, and it had but two circuits, Tennessee and Ohio. After his service of eight years here there were five districts. After his election as bishop he continued a dominant force, not only in the West but throughout the church. His was the strong hand that carried on the work after 1816, down to his death in 1834.

Almost from the beginning Protestantism in the Ohio valley was characterized by revivals and camp meetings. This was the time of another Great Awakening, centering now on the frontier. The notable Cane Ridge meeting took place in 1801, under auspices of Presbyterians, aided by Baptists and Methodists. The latter groups quickly seized upon this new device. In 1809 we learn that the Indiana District of the Western Conference held no less than 17 camp meetings, all well attended.⁴ These affairs have been frequently described and analyzed, not always fairly. They took place in a strongly

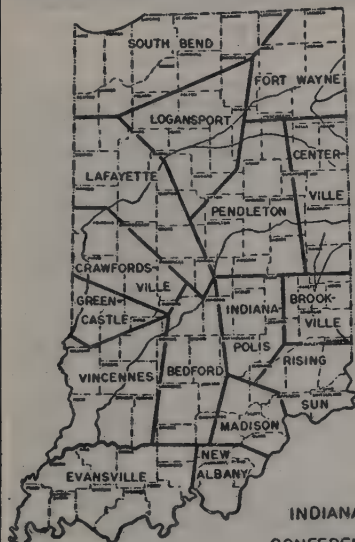
* Including all Methodist groups.



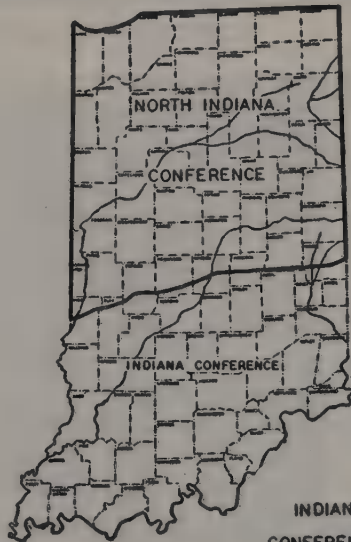
INDIANA CIRCUITS
WESTERN CONFERENCE
1809



INDIANA
CONFERENCE
1832



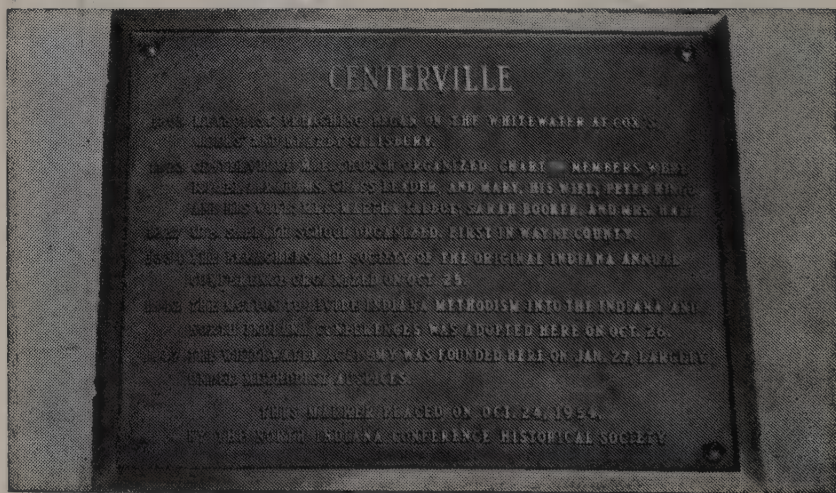
INDIANA
CONFERENCE
1843



INDIANA
CONFERENCES
1844



CENTERVILLE METHODIST CHURCH



CENTERVILLE HISTORICAL MARKER

emotional atmosphere—and why not, since they represented about the only opportunity for social life in a frontier economy in which loneliness was the day to day experience for most people? The fervent preaching and praying, seeking convictions, conversions, and sanctifications, led to excessive expressions of excitement, and sometimes to moral iniquities. But the main point is that the camp meeting served admirably the special needs of the peculiar society of the frontier.

The circuit rider was at his best in these early years. By natural expectation and by rule of General Conference he moved frequently from post to post, unencumbered by goods or family. In 1804 the General Conference established a two-year time limit on service on one circuit, a rule that lasted sixty years, to 1864. Men like Benjamin Lakin, Jacob Young and Peter Cartwright, lived spartan lives not less disciplined than those of members of some Roman Catholic orders.

By the early 1830's Methodism in Indiana had grown to the point where a further division of Conference responsibility was indicated. For the first time Indiana Methodists had a Conference of their own—or almost, since a portion of Michigan was included. At the time of the formation of the Indiana Conference in 1832 there were five districts, sixty-five preachers, and over 20,000 members. From this date forward the history of the Methodist Episcopal Church in the state can be considered as a unit, separate although not different in character from surrounding territories.

For the next twelve years the Indiana Conference operated as a unit caring for all the churches in the state. Men like Edward Ames, James Havens, Matthew Simpson, and Allen Wiley expended great energy in bringing maturity and stability. Fort Wayne, early a center of population in the northeastern portion of the state, where the Maumee Mission was established in 1830, fostered new churches, like the mission established by Nehemiah Griffith in South Bend, where the society met in a barroom of a tavern owned by a Roman Catholic. An early Methodist church north of the Wabash River was the little chapel in Door Village, founded by James Armstrong. By 1840, the year in which the old Berry Street Chapel in Fort Wayne was constructed, the Indiana membership of the church had risen to 53,000. In these years many revivals swept through the congregations, although the number of conversions was considerably more than the number of new members.

Thus, by 1844, the year of the formation of the North Indiana Conference, there were some 68,000 members. By action of the General Conference as described in the next section, about 27,500 of these were separated into the new Conference, defined in boundary by the National Road through Indianapolis in the south.⁵ Eighty ministers preached under the direction of eight presiding elders. From this time on our attention will be devoted mainly to Methodism in north Indiana, and, after 1852, in northeast Indiana.

B. North Indiana through Civil War and Reconstruction
(1844-1870)

Bishop Thomas Morris was sufficiently concerned to write a letter about it to the *Western Christian Advocate*.⁶ The subject of his concern was the tendency of conferences to increase in size. An example was the Indiana Conference. In 1832 there had been five districts with some 20,000 members. By 1843 there were sixteen districts with over 67,000 members. An even greater problem was presented by the increase of ministerial members from 65 to 216. The bishop thought this was too large. Conferences should be free to move about.

Nothing is so well calculated to fix a strong impression in favor of Methodism on the population of a village and the surrounding country as a Conference of traveling preachers with hearts warm from scenes of revivals in their respective charges. Those Conferences which are small enough to itinerate among the villages within their bounds are usually attended with revivals of religion; while very large ones can be held only in a few large places, where they become so common, not to say burdensome, that they cease to be regarded with much interest.

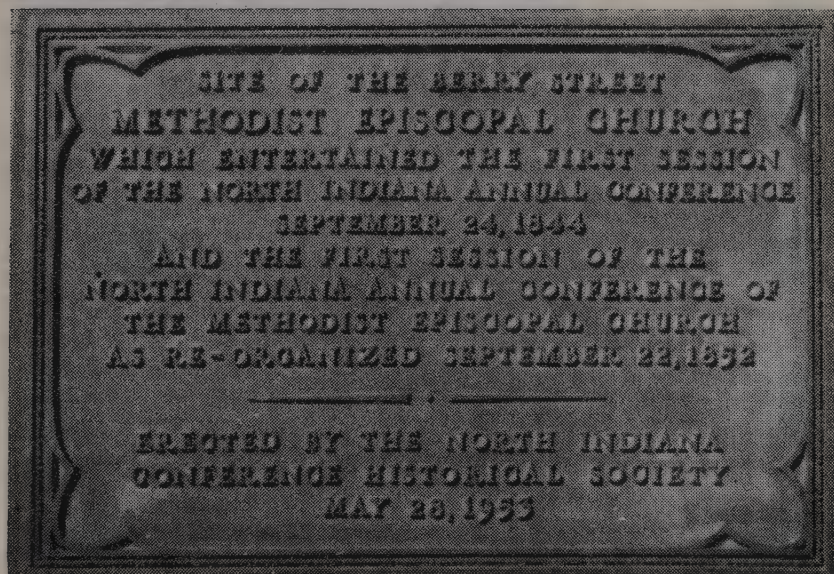
This passage illustrates how far the Methodists were from the admiration of bigness that characterizes a more modern era. The "sect type" was still ideal, and the Spirit was thought to move more readily in a more personal and informal atmosphere.

The outcome for the Indiana Conference was division in 1844, action taken on a request from the Annual Conference of 1842, which met at Centerville. The first session of the newly defined Conference took place September 24 at Fort Wayne. Bishop Beverly Waugh presided, and Bishop Hamline was present.

All of this took place in the fateful year of the General Conference that decided reluctantly upon a larger division—of American Methodism into northern and southern branches. When North Indi-



Berry Street
M. E. Church—
1864



ana met the decision had been made and the General Conference was over. The ministers, most of whom had come on horseback, had much to talk about. The General Conference was over, but the dust had not yet settled. The celebrated case involving Bishop James Andrew of Georgia and his ownership of slaves had resulted in schism between North and South, arranged in 1844 by a Plan of Separation that was intended to be amicable. The North Indiana Conference resolved against any attempts to divide the church and pledged to "heal the wounds of Zion and promote the peace of the church . . .," nonconcurrence in the resolutions of the General Conference on separation, and eschewance of any pecuniary considerations in their opposition to the South.

These years that saw increasing tension over the sectional issues between North and South, to say nothing of East and West, were years of growth in Indiana. Many new churches, now of a substantial nature, were constructed. Among them were buildings at Cambridge City, Lafayette (where two new churches rose in the 1840's), Columbia City, Muncie, Terre Haute, Romney, and others. By 1850 six Methodist churches, including one African Methodist, were to be counted in Indianapolis, a city boasting sixteen churches in all.⁷

And yet Methodism was not keeping pace with the population. Whereas the state increased over this period by 45 per cent, the church grew by only 17 per cent. One must never forget that in the nineteenth century, for all the religiosity, a much smaller percentage of the population belonged to any church. Revivals were needed, and revivals were held. Peru had a very successful one in 1848.

Much concern was expressed over pastoral visitation as a means of increasing and strengthening religious devotion. At the Annual Conference of 1847, Bishop Edmund S. Janes took this for his theme in an impressive sermon. His message sounds as if it had come from the mouth of John Wesley himself, who urged vigorously upon the preachers the need for unremitting diligence in calling from house to house. Another concern was observance of the Sabbath. These were the days of Sabbath conventions, designed to tighten discipline on this matter. In 1845 and the year following Methodists were aroused and deplored performance of travel and services on that day.⁸ A state Sabbath convention resolved

That the desecration of the Christian Sabbath is a melancholy evidence of ingratitude to God, and of the want of moral principle, and that evil effects must in the very nature of things and in the providence

of God visit the individual community or nation habitually violating the law of the Sabbath.

Methodists stood firm in opposition to useless or harmful amusements, especially dancing parties, theatrical and "comical" performances, and circuses. One parlous case developed at the Annual Conference of 1851 over this latter evil. One young man was up for admission on trial. It was alleged against him that he had actually attended a circus in South Bend. Only the sagacious action of his presiding elder, who obtained a day's postponement of the case, permitted his admission next day, when the issue had been forgotten. It was said that forty years later, of the twenty-five young men admitted that year, he was the only one left in effective standing, a great preacher.⁹

Two items of note may be drawn from the year 1849. First, 25 per cent more churches were opened that year than ever before. Second, a dread wave of cholera swept over much of Indiana, facing many a minister, to say nothing of church members, with a terrifying decision. Some of the ministers stayed home with their bereaved and fearful sheep rather than attend Annual Conference.

In spite of all, the church was growing, in numbers and in material prosperity. By the 1850's a new spirit was developing, especially in the larger churches in cities. One author wrote in the *Western Christian Advocate* in 1854:

Our wealth is now rapidly increasing and our railroads are waking up every poor old Rip Van Winkle in the land. The Methodists are rich people in Indiana, and their whole country is growing so rapidly that they will become immensely wealthy in a few short years more. The whole system of things is passing away, and, for one, I say, let it go; give us the new life of the new age; let us feel the impulses of a new power, the forerunners of the millenium. Away with the old fogies.¹⁰

At Peru the congregation decided to abandon separate seating for men and women, and even installed an organ! All of this before the real industrialization of Indiana, and just a few years before the Irrepressible Conflict that well-nigh obliterated one civilization in the South and dealt heavy blows to Christians everywhere!

The surge of growth led to a request for a new division of Methodism in Annual Conferences. The preaching force and the membership had again become unwieldy. Acting again on petition from the Conference itself, the General Conference of 1852 authorized establishment of two new Conferences in the place of the old North

Indiana: a new North Indiana, comprising the northeast quadrant, and a Northwest Indiana, taking the other quadrant. Since the boundary has been in discussion many times since that day, it is well to present the original resolution:

The North Indiana Conference shall include all of northeastern Indiana, bounded north by Michigan, east by Ohio, south by the National road and west by the Michigan road as far north as South Bend, thence down the St. Joseph river to the Michigan state line, also the town of Logansport, all the towns on the National road east of Indianapolis, and so much of the city of Indianapolis as lies north of Market street and east of Meridian street.¹¹

The first session of the new North Indiana Conference met in Berry Street church, Fort Wayne, September 22, 1852. The membership was about 17,500, distributed as follows among seven districts: Indianapolis, 3,516; Centerville, 3,462; Marion, 2,971; La Grange, 2,444; Fort Wayne, 2,100; Peru, 1,807; Logansport, 1,190.

The only major boundary change after this occurred in 1868, when Indianapolis and vicinity became part of the Southeast Indiana Conference, the Marion County line becoming the new boundary. This loss affected the comparative value of Conference totals before and after.

As we have already seen in viewing the increasing wealth of the church members, changes were taking place in the very fiber of Methodism. These became quite apparent in the period between 1852 and, say, 1870. Many of the changes had little to do with the schism between northern and southern churches or with the Civil War. One of them was the nature of the ministry. In the 1870's the issues of preachers' marrying and of furnishing parsonages were very much alive, and many Methodists were loath to admit the new-fangled practices. But by the 1850's both married ministers and occupied parsonages were much more common, and people were accepting them as not only permissible but desirable.

One should not assume that Methodist discipline was on the way out—not yet. A general strictness of observance of rules prevailed for long. And the old prejudice against an educated ministry continued strong.

The changed atmosphere was evident, however, in the history of the time limit. The long standing rule limiting ministers to not more

than two years service in one place gradually gave way under pressure. Although an effort to relax the rule at the General Conference of 1856 failed, that of 1864 changed the limit to three years.¹⁸ Twenty-four years later the limit became five years. And in 1900 the process was completed with the elimination of any time limit whatsoever. During these discussions North Indiana Conference tended to remain on the conservative side, favoring a strict time limit. No ministers in North Indiana were going to get into a rut!

In the same direction went the new attention to the improvement of parsonages. In 1866 there were eighty-one parsonages in the Conference. Not all of these were mansions.

As always in American Methodism the issue of lay representation ran parallel with ministerial function. During this period the immediate question was lay representation in General Conference. North Indiana Conference reported favorably in the 1860's. In so acting it went with the general sense in the church at large, for the General Conference of 1872 officially seated lay delegates for the first time.

The middle decades of the nineteenth century were also the years for the development of educational enterprises by the church. Of these the earliest was Indiana Asbury University, founded in 1837. Under the leadership of the able Matthew Simpson, president for nine years before his election as editor of the *Western Christian Advocate* in 1848, this significant institution of higher learning grew to become the DePauw University of today. In 1855 the Annual Conference, meeting at Goshen, elected its first four trustees to the new but growing Northwestern University in Evanston.

More immediately related to North Indiana was the Fort Wayne Female College, founded in 1846 at the meeting of the Annual Conference in Laporte. After a slow start—the first president was elected in 1852—the college persevered in spite of a lingering and threatening debt. By 1855 the buildings were already up for sale and were saved only by timely action by the Conference. The same thing happened in 1874, when the ministers individually assumed the debt, hoping for support by their churches.

Another struggling institution was Whitewater Female College at Centerville, which in 1852 became the Whitewater Male and Female College and Academy—one of the first coeducational institutions in the country. These colleges, together with Liber College, and the Farmers' Academy of Portland, Indiana Asbury Female College

at New Albany and Central Female College at Indianapolis, offered many opportunities in the state for support of church-related institutions of higher learning. The amazing thing is that these colleges were supported by Methodists only a generation removed from the pioneers who had sneered at anything so sophisticated as education. Even so, there was no agreement on the desirability of proper training for ministers. Many feared that education would choke off the Spirit. Uneducated but influential members of the Conference stood opposed to the presumed pretensions of new and green seminary graduates. This attitude is quite understandable. As late as 1916 a district superintendent was heard to say: "I would rather have a graduate from one of these Holiness Colleges, who may be a bit too hot, than one of these seminary graduates who is so cold you can never warm him up."

One of the factors directing the attention of Methodists toward questions of education was competition from other denominations, especially the Presbyterians, who seemed ready to dominate the field in Indiana. The issue of free public schools also entered the picture. When, in 1846-47, the state legislature called for a convention in Indianapolis to prepare a bill for free public schools, the measure failed in the Senate. When the issue was put to the ballot, however, Methodist churches were active in supporting a favorable and successful vote.

It would be impossible to tell the story of Methodism in Indiana without reference to the major issue of the day: slavery and the sectional interests symbolized in this institution. In general it may be said that Methodists in Indiana took the northern position, although they by no means were rabid abolitionists. They took a strong stand against the fugitive slave law, and the Conference of 1853 resolved officially in opposition to it. Likewise they generally were against the principle of squatter sovereignty favored by Stephen A. Douglas and embodied in the Kansas-Nebraska Act of 1854. That year the Conference resolved against the bill.

During the Civil War both Matthew Simpson, now bishop, and that other Hoosier bishop, Edward R. Ames, were active in political issues as well as ecclesiastical. At the outbreak of the conflict in 1860 Methodists in the North Indiana Conference numbered 25,191. All the Indiana Conferences stood strong for union, as they had previously stood strong against slavery. The Conference met this year in Mishawaka, previous to the meeting of General Conference

in May. Resolutions of loyalty were the order of the day. Ministers who enlisted in the army were granted location with the promise of return when their service was over. That is to say, traveling preachers as conference members were relieved of their obligation to serve churches as long as they were in the army. Over twenty acted under this arrangement, most of them as chaplains. Those who remained felt an obligation to combat "sympathizers." In 1865 the Conference was in session in Kendallville when news came by telegram of the assassination of President Lincoln.

During and after the war Methodists in North Indiana took official part in the programs of the interdenominational Christian Commission for work with soldiers, of the Western Freedmen's Relief Association, and the Northwestern Freedmen's Aid Commission. The Freedmen's Aid Society of the Methodist Episcopal Church had been formed in 1866. Part of the work in the South during Reconstruction involved the Church Extension Society, founded 1864. Reports of these organizations were received with approbation at sessions of the North Indiana Conference. In 1866 a Conference Church Extension Society was established.

In this way Indiana Methodists lived through the terrible years of fratricidal warfare in the 1860's and the even more terrible years of Reconstruction afterward. The churches and people who worked and worshiped together in 1870 were probably not aware that they lived on the threshold of another new era, both in the history of the great Midwest and in the history of North Indiana Methodism. The latter decades of the nineteenth century saw the industrialization of large portions of the economy of an area that once had been almost entirely agricultural. What happened during this exciting period is now to be told.

C. Methodism in a New Indiana (1870-1900)

In 1870, according to the estimates of the United States census, about 1,681,000 people lived in the state of Indiana. Fort Wayne itself had about 18,000. The Midwest was still largely rural in population and outlook, but changes were in the making. In some ways the old frontier society was maturing and becoming more settled. In some ways the forthright character of pioneer life was being overshadowed with a narrowness and sordidness that already suggested the nickname "gilded age." From one point of view increased stability of farm life and new development of industry gave promise of a

better time ahead, including fuller education and higher culture. From another point of view the squalor of the factory city and the narrow bigotry of the small town spread a blight over the wide and fair prairie.

In 1870 this was all just beginning. The prevailing outlook was that of the country, reflected through the well-established district one-room schools and the ubiquitous McGuffey Readers. In the decade of the 1870's between 20,000 and 30,000 district schools scattered on "corners" throughout the countryside." This was the decade of the circus as a new form of entertainment. Barnum's circus began its spectacular perambulation of the nation, complete with main-street parades, rings and side shows. Life was beginning to offer more variety, and at the same time it was getting more complicated. But this was not to be observed in the outward aspect of culture and mores, which remained firmly entrenched in the picture of life presented by McGuffey.

The 1870's were years of religious ferment. Robert G. Ingersoll began publishing that remarkable series of attacks on revealed religion that has made his name the symbol of intellectual agnosticism and atheism. People began reading, with varied reactions, *Heretics and Heresies*, *The Gods and Other Lectures*, and *Some Mistakes of Moses*. But for every one who was exposed to these radical philosophies, a thousand were immersed in the rich moral and religious atmosphere of the "Eclectic Series" of W. H. McGuffey. Here is enshrined the moral spirit of small town and rural America in the nineteenth century. In some ways these school materials presented a never-never land that had no actual existence. But in a deeper sense they stood at the center of the American spirit. McGuffey put into his *First Reader*, without embarrassment, a picture of a little girl kneeling in prayer, asking God's forgiveness for her sins. And a poem in the *Second Reader* advised that

A little girl who loves to pray,
And read her Bible too,
Shall rise above the sky one day,
And sing as angels do;
Shall live in Heaven, that world above,
Where all is joy, and peace, and love.

As a matter of fact, the world of the McGuffey reader was already in process of change. That means that the church, that institution in the world that, more than any other, witnesses to faith in

Christ, was also in process of change. W. W. Sweet and H. N. Herrick, in the volume to which this book is a sequel, put it this way:

No institution can be understood nor its history thoroughly studied unless there is a comparative study made of the advancement of other movements of the same time. The purpose of this chapter will be, to a certain degree, to show that when the financial and industrial pursuits of the state are progressing at a rapid pace the church is making equal progress with them.¹⁴

These authors put the situation in the positive sense of progress. The same is true of negative factors. The church is, for better or worse, a part of the society to which it ministers.

However that may be, the period between 1870 and the end of the century was one of tremendous economic growth in the Midwest. Manufacturing was becoming more and more the center of economic life, and the factory system was becoming more and more the chief mode of production. This had effects all along the line. Business generally was prosperous and strong by the mid 1870's. Banks and insurance companies reflected the primary growth of the national wealth. Bridges were built where natural fords had served for decades. Roads began to look less like pioneer trails. Farms had houses and barns, fences and machinery. These changes would not look like much in contrast to the amazing mechanization and industrialization of the twentieth century. But, as against the relatively unchanged centuries of past ages, they were epoch-making. One indication is the reduction in average size of farms in Indiana from about 135 acres to 105 acres.

During these times the church also reflected the new age. Substantial edifices were raised, although the great boom in church building in the North Indiana Conference came around the turn of the century. Centenary (later Simpson), Trinity, and St. Paul churches in Fort Wayne date from this period. Ministerial salaries were raised, and parsonages were provided. The enlargement of the work of the Preachers' Aid Society is a clear indication of the more serious recognition of the need for financial stability in religious affairs. In fact, the lay business man came to play a larger part in the affairs of the church at large. The trustee loomed more significant as the steward went into relative retirement.

These new conditions inevitably affected the central mission of the church. In worship the effect is seen in the introduction, not

without vociferous opposition in some quarters, of organs and instrumental music as adjuncts of the service. This meant also that the congregations were less free to express vocal exuberance in the singing of hymns, for now they had to stay with the organ. The old members who liked the lining-out of hymns by the preacher found it hard to adjust to a situation in which the instrumental accompaniment made such provision unnecessary.

Another effect, certainly not observed all at once, was the decline of the class meeting and the extended revival, to say nothing of the original camp meeting. As the pastor settled in a station for at least two years and lived in a parsonage, the lay class leader found his position increasingly unnecessary. The preacher could usually do better what he had formerly done by himself. Increased means of communication and greater variety of cultural opportunities made the camp meeting less attractive. Once it had been almost the *only* means of social community. During the 1870's each district in the Conference held its own camp meeting. But that all was not well is indicated by the frequency with which articles in defense of the system appeared in the denominational papers.

Without doubt the church was directly affected by the new Indiana. Without doubt also the church affected directly the new Indiana. The very appearance on a prominent corner of a Methodist church in, say, Muncie, where old "First" began in 1872 on East Main at Pershing Drive, or in Logansport, where the first Broadway church edifice was raised in 1854 on the site of the present church on the corner of Eighth Street, reminded the secular midwest world of the judgment of God and redemption through Christ. The minister became an accepted and influential figure in the community, and the church people spoke with one strong voice in all matters pertaining to personal morality and faith. The church had not yet found its true voice in an increasingly industrial world, in which so many problems and religious questions are not personal but quite impersonal and social. But it was beginning to feel its way to an affirmation of the social responsibility of Christian faith.

In internal structure some changes are to be noted, although these are not so important as changes to come later. The office of presiding elder came in for some extended discussion, as some sought to reduce, or even eliminate the number and influence of these officers. Another debated point was the licensing of women to preach. The point at this time was not the ordination of women, but rather

their privilege of preaching from pulpits. The boundaries of the Conference were disputed from time to time, particularly in Marion County and Indianapolis, and generally ever since 1854 along the western line of the Northwest Indiana Conference.

Right in the middle, like a veritable explosion, came the Gas Boom. It so happened that the richest area in the United States for the production of natural gas lay within the bounds of the North Indiana Conference. In 1886 at Eaton a gas well was discovered and a Kokomo company opened a well which released tremendous amounts at high pressure. From 1888 to the panic of 1893 the rush of development of gas resources was overwhelming. And, as always the case, the boom spread to other industries, which were established or expanded in the gas area. Over three hundred million dollars was invested in over fifty factories.

Most of the cities of the North Indiana Conference were affected, either directly, as with Muncie and Gas City, or indirectly. The era of gas light and gas heat began. On street corners one saw tall posts with square glass globes, containing a yellow and occasionally flickering gas jet, sometimes lit anew each evening, or left to burn all the time. Homes were cosier with the steady light from gas mantles hung from the ceiling and carefully protected by spherical globes. Housewives were finally free from the tyranny of unbearable hot cast iron stoves or smelly coal oil as they bought gas ranges. In the gas area homes were widely heated with gas.

So also the churches. The *Western Christian Advocate* carried many proud reports of new churches equipped with gas light and heat. Not so obvious was the way in which the gas boom contributed to the whole prosperity of church and town. Pastors' salaries were raised. About twenty churches were built or remodeled. Some increased notably in membership as cities burgeoned in population. Old Simpson Chapel in Muncie was replaced with a new High Street Church as the membership increased by 60 per cent in two years. The peak came in 1890, a year in which many Hoosiers began to think the sky was the limit in everything, including religion.

More sober minds, however, realized that the boom was not all rosy. Even more apparent was the fact that the boom was a mixed blessing for Christianity and Methodism. Even from the point of view of statistics the results were not the best. In many towns the population and wealth did not increase as expected. While the popu-

lation of half of the territory of the Conference almost doubled, some churches did not reflect the increase. It became obvious that the Christian faith would not be propagated automatically by general prosperity.

These sober second thoughts were amply vindicated by what happened in 1893—one of the most spectacular business panics in American history. For five years Indiana and the Methodist church in North Indiana Conference had enjoyed great material prosperity. Many new churches had been built, and some paid for. The North Indiana Annual Conference met for its fiftieth session at Mishawaka, March 29 to April 4, under the leadership of Bishop Isaac W. Joyce. The members sang a special semi-centennial hymn, "O God, with thankful, happy hearts." Most of the financial statistics reflected substantial increases. Affairs were going well.

One month later the boom broke. The panic developed in May, and lasted from two to four years. The amazing gas boom in Indiana, rising as it did during the preceding period of prosperity, exaggerated the panic there. It is said that every factory in the gas belt closed its doors within a month.¹⁵ This meant that finances of erstwhile prosperous churches collapsed as members lost employment, as grocers and clothiers lost business, as prominent leaders and church members went bankrupt. One of the churches hardest hit was Gas City Methodist Episcopal, situated in a community almost born of the boom and almost killed by the panic. Among the ministers and churches a sustentation fund started spontaneously as preachers found themselves without support.

The North Indiana Annual Conference of 1894 met in Bluffton in a very sober mood. In the midst of worry and trouble comfort was derived from the discovery that hard times brought spiritual strength. This was not revealed in the cold statistics. We learn that the record of accessions during the years 1892 through 1894 in the Conference ran as follows: 767, 4997, 2021. The decrease from 1893 to 1894 reveals the shock of the panic. But the increase between 1892 and 1894 shows the ongoing power of a faith dedicated not to material success but to spiritual witness. Through the winter of hard times, 1893-94, people and pastors gathered together for mutual comfort and help. Light pockets were quite emptied to make sure that the Lord's work might persevere. And in the process some came to realize that the work was more nearly the Lord's. The glimmer of material wealth had brought a false note to Methodism,

as to other communions. Now the central fact of Christianity recovered its proper focus.

By 1896 things were better. By 1898 the panic was over and well-nigh forgotten. The Methodist Episcopal Church in North Indiana was ready, along with the rest of the world, to greet the twentieth century with optimism and high hopes of continued peace and ever increasing prosperity. Even the far-away struggle of the English and the Boers in South Africa and the intermittent saber-rattling of the Kaiser and his chauvinistic counterparts in Great Britain and France could not dim the bright expectations.

By the end of the century Methodism had been changed, and changed decisively, from the small sect of the early eighteen-hundreds. Some would say it had grown up. Others would say it had grown stodgy. Evidences are to be found in all aspects of church life. There were many comments on the increasing use of professional evangelists for the annual revival services. Some ministers were especially commended because they were their own evangelists. Revivals continued to bring in the sheep, but in some places complaints were heard about the loss of the good old days. This was brought to the attention of the bishops in the General Conference of 1900, who spoke as follows in the Episcopal Address:

That many changes have occurred in the outward forms of Methodism is obvious. Which do they indicate, growth or decay? The class meeting, for instance, is considerably disused: have fellowship and spiritual holiness among believers abated, or do they find, in part, other expressions and instruments? The rigid and minute Church discipline of former years is relaxed: is this a sign of pastoral unfaithfulness, or is it a sign of growing respect for individual liberty and of a better conception of the function of the Church? The plainness of the early Methodist congregations has disappeared: is this simply vanity and worldliness, or is it, in part, the natural and justifiable development of the aesthetic faculty under more prosperous external conditions? The strenuous contention for this or that doctrine or usage of Methodism once common is now rarely heard: is this indifferentism, or is it, in part, a better discernment of that which is vital to the Christian faith, and, in part, the result of an acceptance by others of the once disputed opinion?¹⁶

Other evidence is to be seen in the fact that more ministers were more settled in a more settled salary. Also clear is the new interest in education and particularly in ministerial education. In the days of Peter Cartwright many Methodists, including many ministers, deeply suspected a minister who possessed, or even wanted, book

learning. But now the time had come when many churches fought for a pastor who could witness to the faith in good English, an attitude much closer to the original Wesleyan spirit.

More evidence is to be found in the area of moral questions. Methodists had always taken a strong stand against any form of moral iniquity in personal relations. But now it became necessary to make the point over and over again that church members ought to live up to the standards. The conclusion is that many were not. Then again, issues became important in the 1890's that had not always received such attention. This was especially true of the questions raised over liquor and tobacco. The Annual Conference of 1898 appointed a special committee to investigate the use of the latter by members of the church. A report at the session of the previous year had urged all the ministers to sign the tobacco pledge "until the whole lump of the North Indiana Conference shall be fully leavened and purified from the tobacco evil, now and forever," and then went on to urge all church members "to come up with their ministers to the same line of economy, purity and righteousness, on this very important question."

Although the modern temperance movement was just beginning, and had hard opposition from the well-established frontier practice of heavy drinking, Methodists, particularly in Annual Conference, spoke out against liquor. In 1895 they approved the Nicholson bill in the Indiana state legislature.

Finally, evidence of the change in the Methodist Church is seen in the decline of the class meeting referred to above. During these years several class leaders' conventions were held, the purpose of which was to discover the reasons for decline in class discipline and organization. The leaders tended to blame the ministers. In this they were partly right, because the ministers had become stationed pastors able to take on pastoral care that formerly had fallen on the shoulders of the leaders. They were wrong in suspecting that the ministers were no longer interested in discipline and hence neglected class meeting. They failed to learn that indispensable lesson in the life of any institution: Times change. Therefore methods must change. Ultimate goals must never change.

In these later years of the nineteenth century we can observe the rise of two major aspects of Methodist witness in Indiana: youth and education on the one hand, home and foreign missions on the

other. Antecedents of all these movements go back farther. But full recognition of their central importance came late. When the Epworth League was organized in Cleveland in 1889, a great step was taken in concern for youth in the church. It seems that some brethren in North Indiana feared lest young people's groups interfere with other types of organization. But, with the rise of the Epworth League, ministers and youth alike enthusiastically entered in. Inside of two months Fort Wayne young people had asked for a charter as a division of the Epworth League. And by 1891 all districts of the Conference had such structures.

Among the institutions of higher education in Indiana none had a more brilliant experience than Indiana Asbury University, expertly guided through the early years of growth by such leaders as Matthew Simpson and Thomas Bowman. The latter, president for fourteen years, 1858 to 1872, was a member of the North Indiana Conference. North Indiana has continued active interest and support of this Methodist institution. A most significant step was taken in 1884, when, in accepting a large gift for endowment, the name was changed to DePauw University. The school continued to grow, and entered into the twentieth century in a strong position.

Not so happy was the fate of Fort Wayne College, which had struggled from the beginning with only a brief period of relative prosperity. In the period under discussion here the college was forced to close its doors. In spite of the loyal and sacrificing efforts of the members of the North Indiana Conference, the institution ceased operation in 1890. The administration of W. F. Yocum had brought the college to a higher academic level, but had not solved the perennial financial problem. Hence, H. N. Herrick, pastor of First Church, Fort Wayne, who succeeded him in 1888, was unable to reverse the trend toward insolvency. The property and debt were finally transferred to Taylor University, an institution founded by the Local Preachers' Association of the Methodist Episcopal Church. Although Taylor has never had any official relation to the Church, the Conference has recognized and commended it from time to time.

Whitewater College had already disappeared before 1870. No trustees to Northwestern University were chosen after 1864.

Women's work was being organized in the last half of the nineteenth century. Although the women of the Christian church had given devoted service over the centuries, they had never been granted

due recognition, nor had they been privileged to carry on work under their own auspices. But, as far as the Methodist Church is concerned, they came into their most significant era with the formation of the Woman's Foreign Missionary Society in 1869 and the Woman's Home Missionary Society in 1880. The former quickly gave strong impetus to work on foreign fields. The latter began service in the area of freedmen's relief, but soon branched into many efforts dealing with needy women and children.

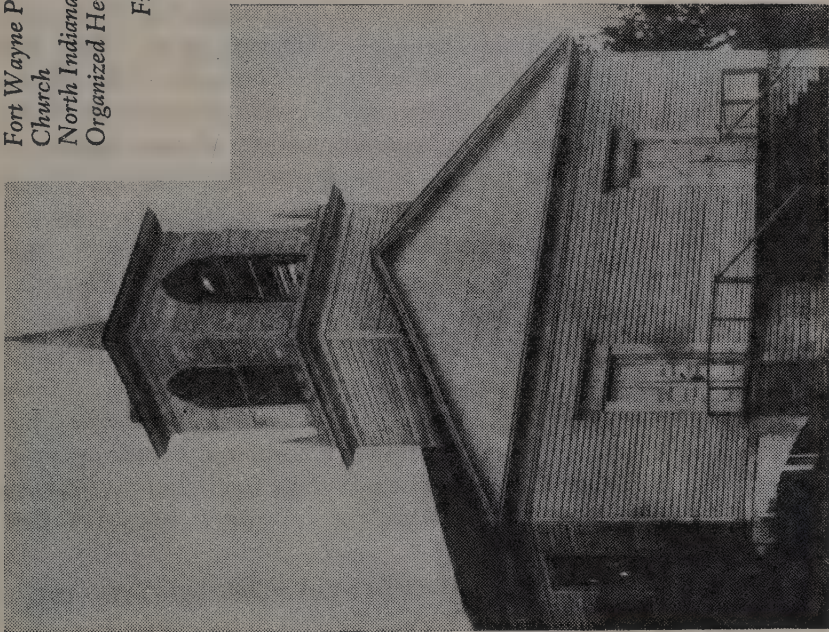
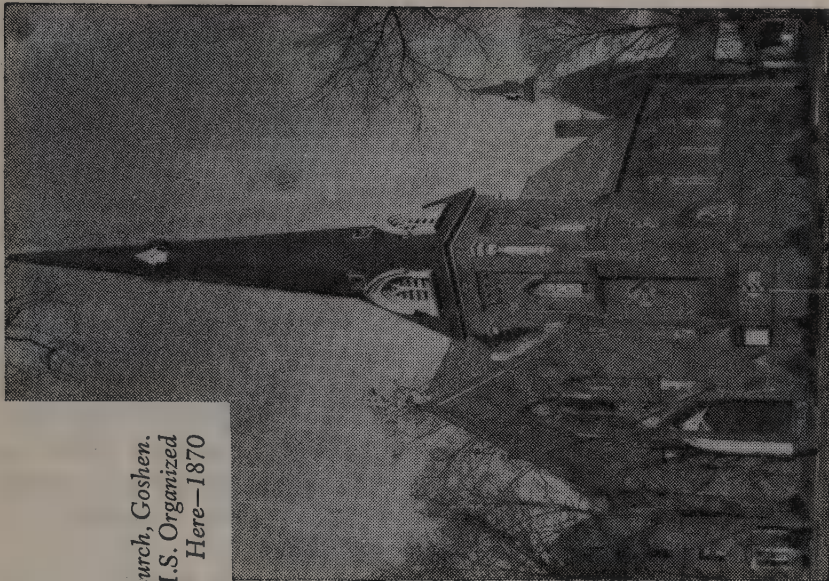
Women of the North Indiana Conference were quick to take advantage of the new opportunities, and before the end of the century had established an enviable reputation for devoted service. The first society was organized at Goshen in 1870. The W. F. M. S. more than doubled its contributions in the Annual Conference between 1894 and 1900. This effort was complemented by the vigorous promotion of the missionary cause throughout the Conference. H. N. Herrick, then presiding elder of the Muncie District, began a series of meetings on the theme of missions in each of the churches in his district. The main purpose was information and education. The W. H. M. S. entered active work somewhat later, around 1882. A convention at LaGrange stated the purposes of the society to be "the evangelization of not only the immigrants, but the Chinese, Mormons, Spanish, Indians, poor whites, blacks and depraved in the cities." Within ten years, between 1888 and 1898, the giving through this society increased from about \$350 to almost \$5000.

As to the ministers themselves, a word should be entered at this time concerning the Preachers Aid Society, whose history in Indiana goes back to 1834. This institution, founded in accordance with the Wesleyan principle of mutual aid among the preachers, had grown slowly through the nineteenth century. But it experienced a new vigor during the last years of the century. From 1895 to 1900 the productive capital invested increased from \$18,400 to \$23,600.

Finally, then, Methodism in Indiana had "come of age" during the famous decade of the nineties, both golden and gay. Especially gay and golden were these years in North Indiana because of the Gas Boom. Few realized that the Western world was on the verge of an amazing technological revolution that would virtually wipe out the old times. But those times were vibrant with great expectations. Gas—and soon electricity—for light and power, automobiles for transportation, telegraphs and telephones—and soon radio—for communication, homes both spacious and gracious for living, food

Fort Wayne Presbyterian
Church
North Indiana Conference
Organized Here—1844

First M. E. Church, Goshen.
W.F.M.S. Organized
Here—1870



abundant on the farms—no wonder that many older people have looked back on the “good old days” of the 1890’s! The remnants of that world today testify to some very fine things. But they reveal also some very unhappy, even nasty, things. There were sweat shops and long hours of labor, hard work on the farms without modern machinery and conveniences, flamboyant display and extravagance in the name of fashion, shallow and materialistic optimism, and starvation in the midst of plenty. The mellow haze of time cannot be permitted to obscure the whole truth.

This was the world in which North Indiana Methodism faced the new century. As the new and unfamiliar numbers of the years of the twentieth century came and went, the church began to face new situations and new problems, not even imagined in the “gay nineties.” Our next task is to look at the world and the church in which Methodists in North Indiana Annual Conference were to live for the next fifty years. This is the object of the next chapter.

*D. The Methodist Protestant Church to 1900 **

Considerable confusion results from the habit, assumed by members of the former Methodist Episcopal Church, of referring to themselves as Methodist, without specific reference to the branch in the larger Methodist family known as the Methodist Protestant Church. This organization, dating in America from 1830, has played a long and honorable part in the development of the Methodist heritage, and is richly deserving of proper recognition in its own right. For that reason a separate section of this chapter is devoted to the story during the years previously covered for the Methodist Episcopal tradition.”

Both in England and America the history of Methodism is shot through with the great issue of democracy in ecclesiastical organization. The movement that led to the English Primitive Methodists operated in a different way to bring into existence the Methodist Protestant Church in the United States. The issue in its early form centered on lay representation in annual and general conferences, but involved also the relations of the ministry, local and travelling, with the episcopacy. The conflict of principle came to a head at the General Conference of 1828, at which the reformers were rebuffed.

* A brief summary used in preparation of part of this section was written by E. L. Ferris.

The result was separation and organization of the Methodist Protestant Church, at Baltimore in 1830. There were fourteen Annual Conferences, over 26,000 members, and about 500 ministers.

Building upon the devoted service of men like the rough but powerful orator Asa Shinn, and literary champions like Samuel K. Jennings in the East and Cornelius Springer in the West, this new facet of the Wesleyan tradition grew apace over the decades until it played a significant part as one of the three great participants in the merger of 1939 to form the Methodist Church.

During the early years the Methodist Protestant Church went through a process similar to the development of the Methodist Episcopal Church in the Midwest and in Indiana. At first all work west of the mountains was included in the Ohio Conference, organized in 1829. This was comparable to the old Western Conference. In 1840 the state of Indiana was organized into a separate conference carrying the state name. The meeting took place at the famous John Burton Meeting House near Mt. Tabor in Monroe County. The old log house, erected in 1831, still stands.

At its organization 1366 members were reported. Five years later the figure was 4004, a tremendous increase in so short a time.

The history of the conference boundaries is rather complicated, and need not concern us in detail. In 1842 Michigan, together with the northern counties of Indiana, was made into a separate conference. These counties were not brought back to the Indiana Conference until 1916. Then, in 1846, the Wabash Conference—later North Indiana—was created out of the Indiana Conference, the boundary running almost straight east and west through Indianapolis. This continued until reunion of the Indiana conferences in 1875. Further complication derived from the split over the slavery question.

As in the case of almost all of the churches, the tensions aroused by the institution of slavery much troubled Methodist Protestants, especially in Indiana. North and West tended to side against South and East. Conventions were held in 1857 and 1858, the net result being the Suspension Act, whereby the delegates (who were also elected delegates to the General Conference of 1858) voted to stop connection with conferences accepting slave holders until "the evil spoken of be put away." Feeling was particularly strong in the Wabash Conference in the north, where several ministers with south-

ern sympathies withdrew and formed a third Indiana conference called the White Wing Conference (1859).

During the Civil War, as with all the churches, feeling ran high and fellowship was rent asunder.

In contrast to the separation that took place over slavery is to be seen the reunion between the non-episcopal Methodists of the North, including the Wesleyan Methodists. This took place in 1866, bringing a change of name to the Methodist Church, and lasted until 1877, when the White Wing Conference was reunited with the Indiana Conference.

One important personality to emerge from the old White Wing Conference was W. W. Lineberry, who received recommendation from the Elwood Quarterly Conference and was received into the ministry at the last session of White Wing. He became president of the Indiana Conference of the Methodist Protestant Church, and played an active part in the work of the General Conference.

In the later years of the nineteenth century Indiana Methodist Protestants continued to forge a firm and stable organization. As a result of the death of the first ministerial member in 1845, leaving a dependent family, the Conference began to plan for preachers' relief, a work that eventually, through the Preachers' Relief Society formed in 1848, became the Preachers' Aid Society. A course of study for theological education of the ministers of the Methodist Protestant Church was set up in 1876.¹⁸ A Historical Society was formed in 1878—a sure sign of maturity. A conference branch of the Woman's Foreign Missionary Society was organized in 1884. All of these developments in the years before 1900 indicate that the Methodist Protestants, like the Episcopal Methodists, although in a smaller way and to a lesser degree, were growing into an awareness of their ecclesiastical responsibilities.

It should be mentioned here that, in 1899, the German Mission Conference was merged with the Indiana Conference.¹⁹ Elkhart First Church, now Grace Methodist, was one of the congregations originating in this old German Methodism.

Of special importance is the development of youth work through the Christian Endeavor Society. The first such group is found in Concord Church (DeKalb County), when W. W. Lineberry was pastor in 1886.²⁰ Two years later local growth in various places

justified the formation of a Christian Endeavor Union. The work with young people was consolidated in 1909 with the formation of a Sunday School and Christian Endeavor Union.¹

By the dawn of the twentieth century, then, the Methodist Protestant Church had largely settled into the forms of ecclesiastical activity, with various agencies looking after the various aspects of Christian witness. And yet the strong and uncompromising spirit that had preserved the integrity of the denomination through all the years since 1828 continued characteristic well into the new century. Not yet were the members of this church ready for the organic union that took place in 1939. The membership in 1900 stood at 8,484. The Sunday School enrollment was 8,029. In the Christian Endeavor Society were 998 young people. One-hundred twenty-four churches were scattered around Indiana, concentrated in some counties, totally absent from almost fifty per cent of them. The valuation placed on these churches was \$176,600. For both foreign and home missions a total of \$816 was contributed through the Church in 1900. Beyond this the Woman's Foreign Missionary Society gave \$476.² Although the "flesh" of ecclesiastical size and power was weak, the spirit certainly was willing.

¹ One of the best surveys of the Westward Movement is Ray A. Billington, *Westward Expansion* (New York, Macmillan, 1949, 873 pp.).

² *Minutes of the Methodist Conferences, Annually Held in America; from 1773 to 1813, Inclusive* (New York, Daniel Hitt and Thomas Ware, 1813), p. 243; also Wallace G. Smeltzer, *Methodism on the Headwaters of the Ohio* (Nashville, Parthenon Press, 1951, 448 pp.), p. 193.

³ Among the best sources for the early history of Methodism in Indiana are the following: William W. Sweet, *The Rise of Methodism in the West. Being the Journal of the Western Conference 1800-1811* (New York, The Methodist Book Concern, 1920), *Circuit-Rider Days along the Ohio* (New York, 1923), and *Circuit-Rider Days in Indiana* (Indianapolis, 1916); F. C. Holliday, *Indiana Methodism* (Cincinnati, 1873); John L. Smith, *Indiana Methodism* (Valparaiso, Indiana, 1892); Allen Wiley, "Introduction and Progress of Methodism in Southeastern Indiana," *Indiana Magazine of History*, XXIII (1927), a reprint of a series in the *Western Christian Advocate*, 1845-46; Elizabeth K. Nottingham, *Methodism and the Frontier — Indiana Proving Ground* (New York, 1941). Three standard Annual Conference histories give accounts of the early periods: H. N. Herrick and W. W. Sweet, *A History of the*

North Indiana Conference of the Methodist Episcopal Church (Indianapolis, 1917); Jack J. Detzler, *The History of the Northwest Indiana Conference of the Methodist Church, 1852-1951* (Nashville, 1953); and Herbert L. Heller, *Indiana Conference of the Methodist Church, 1832-1956* (Indianapolis, 1956).

⁴ William W. Sweet, *Methodism in American History* (Rev. ed., Nashville, 1953), p. 160.

⁵ Detzler, p. 34; Herrick and Sweet, p. 33 (who gives 23, 343).

⁶ Dec. 29, 1843, p. 1.

⁷ Herrick and Sweet, pp. 9 ff., 20ff.

⁸ *Western Christian Advocate*, June 5, 1846, p. 32. The reference in Herrick and Sweet, pp. 14, 15, is incorrect.

⁹ Herrick and Sweet, p. 31.

¹⁰ Jan. 4, 1954.

¹¹ *Minutes of the General Conference*, 1852.

¹² Smeltzer, pp. 207-09.

¹³ Henry C. Hubbart, *The Older Middle West, 1840-1880* (New York, 1936), p. 272.

¹⁴ Herrick and Sweet, p. 128.

¹⁵ *Ibid.*, p. 164.

¹⁶ *Journal of the General Conference*, 1900, pp. 59-60.

¹⁷ The chief source of information on the Methodist Protestant Church in Indiana is John C. Coons, *The Methodist Protestant Church in Indiana*. The Historical Society has preserved full records of the Annual Conference *Minutes*, which have been consulted directly by the author of the present volume. The author is especially indebted in this section to E. L. Ferris, who

gathered materials dealing mainly with nineteenth century developments.

¹⁸ Coons, p. 59.

¹⁹ *Ibid.*, p. 64.

²⁰ *Ibid.*, p. 61.

²¹ Not 1908, as in Coons, p. 61. Cf. Methodist Protestant *Minutes*, 1909, p. 33.

²² Statistics are from the *Minutes*, 1900.

CHAPTER II

The World We Lived in (1900-1957)

A. *The Stage**

In order that the small may gain significance, it must be placed in relation to the large. In order that the large may have substance, it must be placed in relation to the small. In terms of this book, the significance of what went on in Indiana between 1900 and today may be perceived only in the context of world history, and the broad panorama of ecumenical Christianity. And conversely, the substance behind the panorama is to be found in the "grass roots" of Indiana society and the North Indiana Conference. This brief chapter is intended to set the proper perspective for the local history that constitutes the main theme of this book.

The principal ideas that dominated the "civilized world" at the dawn of the twentieth century were all ideas of "Western" origin. During the first decade those ideas were continuations of the optimistic and materialistic outlook of the nineteenth century. All—outwardly at least—seemed well with the world to intelligent Europeans and Americans, especially if they lived in the more favored regions. The idea of progress as an ever-upward movement—everyday in every way the world is getting better and better—reigned supreme.

The favorable side was to be seen in the successful paternalistic imperialism best symbolized by Great Britain, on whose far-flung Empire the sun did not set. The English-speaking white man was bringing the blessings of civilization, including the Christian faith, to benighted heathen in every corner of the globe. It was to be seen in the industrial potential of the American nation, whose factories were beginning to gush forth amazing wealth. People were talking about an economy of abundance in which there would be enough for all, and poverty and suffering would disappear. It was to be seen in the glowing and hopeful literature, fiction and history, that spoke

*Portions of this section are reprinted from my book, *The Development of Modern Christianity* (New York Abingdon Press, 1956) used by permission of the publishers.

of universal peace, prosperity, happiness. Of course, there were many exceptions, as is always the case in human affairs. But the currents of medicine, science, economics, education, all spelled the same thing: progress.

This order of expectations was short-lived. Underneath seethed a caldron of discontent, suffering, and outright hatred. During the last days of a fateful August in 1914 most of the major nations of the world, one by one, were drawn into the vortex of a war none had specifically sought, yet none had been able to avoid. Quickly burgeoning from an unequal contest between small, new Serbia and large old Austria-Hungary, the conflict inexorably involved Russia, Germany, France, Belgium, Great Britain, Japan, then Italy, the British Empire, and finally, by 1917, almost all the civilized world, including the United States. At the time few realized this was World War I. Rather it was widely regarded as the war to end war, or at least to make the world safe for democracy. The coming of the war had been difficult to anticipate. Its significance as marking the end of an age was much more difficult to foresee. The Age of Progress tumbled unprepared, although not unwarned, into the Age of Turmoil. The twentieth century, which really began in 1914, has been full of challenges. They have threatened not merely the old order of politics and economics but also the established principles of Christian civilization. Not only the British way and the American way, but also the Christian way, have been called into question. So tumultuously has the church been involved in this "time of troubles" that these challenges cannot be ignored, even in a history of North Indiana Methodism.

In the first place stand two world wars, the second compounding with crescendo the devastation of the first. The first began in Europe in 1914 and lasted four years. The second began in China in 1937 and lasted seven years. The United States was much more deeply involved in the latter, which was in all respects more truly global. If the first gave rise to military aircraft and the League of Nations, the second contributed the atomic bomb and the United Nations. The first was entered into with patriotic fervor and sometimes bright idealism, certainly with illusions of chivalry and heroism. The second was greeted sullenly without romantic trappings, rather with a great deal of hard-headed realism and no illusions about carnage. The effects may be seen in the grayer world of mid-century. But full harvest has yet to be gathered.

World war was but the beginning of trouble. In its train have followed alarming forces. Among these probably the most portentous as of this writing is Marxist Communism, which in its beginnings takes us back to that restless year, 1848. That was when Karl Marx, father of Marxist, or "scientific" socialism as distinguished from the older utopian socialism, published the "Communist Manifesto." Thus began that strange mixture of idealism and materialism which has beguiled half the world. In this system history was thought to move back and forth between extremes, each counter-movement leading to a new level and another contrary force. The causal basis is materialistic. Intellectual forces, much less spiritual factors, play no part beyond that of excrement, superstructure. Hence, "economic determinism." The real moving forces of history are economic, said Marx and his followers. And of these the determinative force is the class struggle. This struggle will continue—until the victory of the proletariat will usher in the classless society. Claiming a foundation on hard economic necessity, Communism has presented to the world an alluring utopian dream, a far cry from its actual effects. This explains much of the confusion concerning Communism in the thinking of men of good will everywhere.

The Communists themselves were surprised that their first great victory came in Russia, the most economically backward major nation in Europe. By the rules, the great revolution should have developed first in the most highly industrialized capitalist countries, where presumably the oppression of the masses would have proceeded to the requisite extreme. Not until Nikolai Lenin returned from exile and took over control, taking advantage of the chaos brought about by World War I and the previous overthrow of the tsar by liberals, was ultimate victory in sight. The subsequent adjustment of theory to fit the new set of facts and the exploitation of suffering in other backward areas well illustrates the fundamental opportunism of all Communist theories. Eschewing for a time the drive for world revolution, Joseph Stalin was content to build Communism in one country. That he did, at least if industrial development and figures of production are relevant. By the time of World War II the Union of Soviet Socialist Republics had grown into a major industrial and military power. This movement constituted probably the greatest challenge to Christianity in the twentieth century.

World War I brought in its train many other troubles. Europe

had been hard hit economically, the United States less so. The vast combination of the British imperial trade block was shaken, and the economies of some Continental countries were almost or entirely shattered. Britain never quite recovered from the First World War. Political and economic difficulties and rivalries kept Europe in turmoil throughout the twenties, while the United States went through its spectacular cycle of "boom and bust." The League of Nations, the fairest fruit of the war, was given a desperate blow by the refusal of the United States, its godparent, to enter. More and more it became the arena for struggle between the great powers, especially France, which sought to use it as a means of keeping Germany down. Italy first showed signs of chronic sickness. By 1922 the monarchy was so shaky that it could not prevent the seizure of power through the mere threat of force by the Black Shirts of Benito Mussolini. The world began to hear a word new in popular usage, "Fascism." The leader of the Italian Fascists, Mussolini, disgusted with liberalism, democracy, and socialism, turned to a principle he described as one of "action." Evoking the military spirit, he made the absolute state the foundation of his political program. Individuals and other groups have no significance or importance aside from their relation to the totalitarian state. Mussolini also fostered the leadership principle—a tightly knit Fascist party dominated by a leader, *il Duce*. The totalitarian dictator had no more use for Russian Communism than he had for American democracy and capitalism.

After this, in the midst of the great world depression of the thirties, there arose in Germany a new brand of Fascism, symbolized by the marching storm trooper and the banner of the swastika, Nazism. Adolf Hitler, emerging from a nondescript past in Austria, grasped the means of public influence and shortly whipped the people into a frenzy of hatred against the fomenters of the Peace of Versailles and of devotion to the concept of the *Volk*, that mystical representation of all that was truly German. Using the World War settlement, the world depression, prejudice against the Jews, and the everpresent penchant for militarism, Hitler in 1933 took over (by constitutional means but with the threat of force) the organs of authority. Within a brief time there remained in undisputed power the one party, the "National Socialist" party, the Nazis. Nationalist it was, but not socialist to any extent. Of this Hitler himself was the leader, *der Fuehrer*. Many features of Italian Fascism were taken over and reinforced by German Nazism. The democratic countries seemingly could do nothing but stand aghast, fearful of

the shadows flitting over the dark wall of the future—shadows which all too soon proved to have substance.

In the midst of all this the world was plunged into a great economic depression. It began earlier and hit harder in Indiana than in most other regions. In October of 1929 the artificial pressures of speculation and false prosperity broke loose. Overnight, fortunes were lost, and, what is worse, millions lost hard-earned savings and property. By 1933 the number of unemployed in the United States had risen from one million to over twelve million. Franklin D. Roosevelt was elected president in the midst of depression with a mandate to *do something*. This economic disaster reverberated over the world, affected deeply all the major nations except Soviet Russia, which was busy with its Five-Year Plans.

The stage was set for the second world-wide conflict, which ended with the fearsome unleashing of the atomic bomb over Hiroshima and Nagasaki. The only parts of the earth not immediately touched by these tensions were those parts too "uncivilized" to feel them. Indiana was in the middle of all of it.

During and after this second global conflict another major trend became obvious to all. This was the awakening of the Orient. The first to show clearly the heady symptoms of nationalism and modernism was Japan, which took full advantage of them during the war—obviously a major power. Although many Asiatic countries had already for some time been seething with discontent, only after the war did this situation come to a head. In India British authority was ended with the withdrawal of the viceroy in 1947. Shortly the new states of India and Pakistan became in fact independent. Japan was for the time being chastened. But China reverberated to the shock of the overwhelming Communist victory of Mao Tse Tung. Westerners became uneasily aware of the fact that they were a minority in the world's population. In 1950 the total population of Europe, the United States, and Canada, together with the "Western" portions of the population of Australasia and Latin America, was about 750,000,000. Asia alone supported approximately 1,200,000,000 souls. One hundred seventy-five million Africans must be reckoned with these Asiatic masses.

Indiana seems a long way from these immense forces. Today it is a mere day's journey distant, and in a very real sense actually inseparable from them.

B. The Christian Issues

The history of Christianity in the twentieth century must be seen in the context of its world setting. Only then can we see the history of the North Indiana Conference of the Methodist Church in proper perspective. The issues of prime concern fall into two main categories: those directly related to the world order, and those whose prime importance falls within the circle of faith itself. Of course no absolute distinction can be made.

In the first place, we must recognize that the prevailing outlook of the Christian church at the outset of the century was quite similar to the optimistic view of progress in general.

Liberalism and "modernism" encouraged many Christians to look for an anticipated heaven on earth, constructed, perhaps with God's help, by man himself. The churches were, in many respects, unprepared for the shock of World War I. The result was considerable confusion between religion and patriotism. In many places the churches found themselves being used for purely nationalistic purposes. The American flag in this country threatened to take the place of the cross of Christ. Many ministers preached sermons designed to forward the war effort, only incidentally, if at all, concerned with a witness to Christ. The difficulty was not that they preached on "political" subjects. The difficulty was that they failed to preach on political subjects from the Christian point of view. Not all, of course, were so involved and confused. Some ministers and laymen reacted and became outstanding pacifists, in the belief that Christian faith prohibited any form of participation in violent warfare. Harry Emerson Fosdick experienced such a transformation.

Needless to say, the process of mending the once seamless robe of Christ, reuniting the broken Christian fellowship, after the war was difficult. That it was accomplished eventually is a testimony to the durability of the true Christian community that overcomes all human barriers.

In like manner the churches were involved in the troubles that afflicted mankind after the war. The Orthodox Church in Russia engaged in a fight for life with the Soviet government, whose leaders had one reason for opposition to religion in any form and two for hatred of the Orthodox church. The leaders were all philosophical atheists, who recognized only a materialistic basis for life and society. In addition they perceived how close the Orthodox church

had been to the old tsarist autocracy before the war. They knew how deeply the church had been committed to support of the "autocrat of all the Russias." The result was an immediate struggle in which the state attempted to obliterate the church. The conflict ebbed and flowed, depending on the changing concerns of the Soviet leaders as the Union of Soviet Socialist Republics grew. To this day the Christian church in Russia has held on against all the efforts to dislodge it in the hearts of the people. The struggle of the Christians of Russia illustrates one of the great themes of our times, a theme easily lost if attention is limited to one small region like North Indiana. That theme was gloriously exemplified in the days of the early church in the Roman Empire. It is being relived today.

The same difficulties, although under quite different conditions, were experienced in Italy and Germany as the Fascists and Nazis came to power in 1922 and 1933 respectively. Although the pope found it possible to make a concordat with Mussolini settling the outstanding differences between the papacy and the Italian state, Roman Catholics found it increasingly difficult to remain faithful in a totalitarian state in which the individual, and all institutions like the church, counted for nothing as over against the overpowering state. Likewise, Nazism in Germany claimed the *total* loyalty of the people, rejected any claims of faith that might interfere with the destiny of the German *Volk*, described in terms of racial superiority. Elsewhere, as in Spain, Portugal, and some Latin American countries, little dictators strove to emulate their mentors in the Rome-Berlin Axis.

And Christians suffered, because they were torn between the total claim of the state and their total commitment to Christ. Long before World War II Christians in Europe, Roman Catholic and Protestant, were languishing in prisons and concentration camps. The war only exaggerated the issue. Something of the same thing was going on in Japan, always a ready student. Even in France, Britain, and the United States, petty would-be leaders arose to inflame hatred and prejudice. The Christian witness to the love of God and love of man was needed as never before.

In the United States the churches did not feel directly the impact of these threats. In fact, Christians found it very easy to remain complacent in the enjoyment of life as usual. That is, except for the depression. As we shall find as we relate the history of Methodism in the North Indiana Conference, the depression hit hard at

the structure of the church. All over the country denominations felt the blows of economic collapse. Edifices begun were not finished. Ministers' salaries went down and down. Loyal members found they could not contribute to the church under the threat of personal bankruptcy. Mission programs and religious education were curtailed drastically. Only slowly did recovery bring about a new spirit. And yet, as so frequently in adversity, the flame of faith burned—or flickered—in the very darkest days, and people found that, though prosperity might vanish like a watch in the night, faith planted by God would survive all troubles and be strengthened by them. When nothing was left for some but faith, faith became more important.

Around the world new forces were wrenching Oriental nations out of age-old lethargy. Japan, China, India, were awake to the possibilities of a new world in which they might speak strongly in their own interest. As a result Christian missions experienced great new difficulties. As unofficial representatives of "foreign" powers, they suffered as nationalism appeared in violent fashion. Sometimes, as with Shinto in Japan and Hinduism in India, non-Christian religions claimed privilege as the true national faith as against foreign importations dominated by Europeans and Americans. The whole mission enterprise came under the necessity of self-reappraisal. And an agonizing one it has been.

As these great issues were almost forced upon the church, so other issues developed within the religious community. The early years of the century were the years of growing theological liberalism and "modernism." This trend had its good and bad aspects. The new understanding of the Bible that came through the historical method of study, and the new understanding of the world and man that came through science, helped immeasurably our understanding of the will of God and our own faith. Christian faith was emancipated from encrusted superstition. On the other hand these same instruments led to widespread confusion on matters of religion and sometimes to outright agnosticism or atheism. Pragmatic philosophy—the "it must be true if it works" school of education and interpretation—generally ignored or rejected the accepted norms of Christian revelation and morality. Much of the prevailing mode could be described as secularism, a concern for human and worldly interests as over against spiritual.

The mixture known as theological liberalism prevailed in many of the churches during the early decades of the century, and is still

a potent force in Christian thinking. Its contributions to the understanding of the faith should never be forgotten. At the same time, and for some of the same reasons, had arisen another interpretation of the faith, generally called fundamentalism. This was a reaction to the same influences that gave rise to liberalism. In opposition to the new testimony of science and the historical method, fundamentalists stood firm on their understanding of religion, rejecting any other guide than that of the Bible as they interpreted it. Generally they took a literal reading, and refused to admit the possibility of variation or discrepancy in Scripture. The Word of God in the Bible was uniform and clear to be discerned—by the discerning. The strength of fundamentalism was the invincible reliance on Scriptural authority, protecting it from current fads of philosophy and from scientific attacks. The weakness of fundamentalism was the unbending rigidity of scriptural interpretation, uncharitable rejection of Christian witness that differed, and excessive subjectivity of judgment, in spite of supposed scriptural authority.

After World War I appeared a new form of theological interpretation, neither “liberal” nor “fundamental.” In the year 1918 Karl Barth published his now famous *Commentary on the Epistle to the Romans*. Addressing Christians from the point of view expressed in Paul’s great letter, so influential in the past history of Christian thought, Barth called for a return to biblical authority, but more accurately to the Word of God, ultimately hidden, but partially revealed. Accepting the evidence of validated science and historical study, the followers of Barth sought to call men back from the authority of men to the authority of God. The influence of “neo-orthodoxy” in modern Protestant thinking cannot be exaggerated.

In the area of social awareness also new issues have come to the fore. The central issue is that of the relevance of the Christian faith to the society in which it exists. The claim that preachers should “stick to the gospel” and not preach on matters involving politics or social questions reveals the depth of the issue—and the shallowness of some thinking on it. The early years of the twentieth century witnessed the rise of what came to be known as the social gospel, setting forth the significance of social problems for a whole Christian faith. Walter Rauschenbusch and others insisted that a purely personal faith, one involving only the individual and God, without reference to fellow men, was incomplete and impossible. A wholly devoted Christian would take his faith into every aspect of his life.

Christianity, they said, is as important in the life of the market place and the halls of Congress as it is in the spiritual life of the individual. Christianity cannot be compartmentalized into one part of life. It must direct the whole. In their enthusiasm some almost forgot the prime importance of personal faith, without which all was meaningless. Mere social welfare could never take the place of vital Christianity.

But the net result was a growing awareness of the way in which the faith must bear upon the environment of life as well as upon the individual. The Federal Council of the Churches of Christ in America and the British Conference on Christian Politics, Economics, and Citizenship illustrate the effect.

Among the denominations in America especially, a great restiveness was apparent as Christians observed the shocking multiplicity of their organizations. The trend of centuries was reversed with the move toward reunion and cooperation. The Ecumenical Movement of the twentieth century is one of the major themes of our times. From the meeting of the Edinburgh Conference of 1910, held under missionary auspices, the lines of the Ecumenical Movement have worked their way through the Life and Work Movement, the Faith and Order Movement, the missionary movement, and the youth movement, to the World Council of Churches, formed in 1948. Many sister denominations in the meantime have united or reunited. In these world-wide developments the Methodist Church has played a central part.

C. Indiana Methodism Writ Large

With justice Indiana has been described as a cross section of America in miniature. So frequently this state has reflected the whole nation in its local and internal concerns and politics. So also, the Methodist Church in Indiana may be seen as a mirror of Methodism in America at large. All the more important, then, is it that we should see Indiana Methodist history in terms of the larger trends.

During the first World War the various branches of the Methodist tradition were concerned, on the one hand, with the peace and pacifist movements, and on the other, with practical service in war-time. In their Episcopal Address of 1912 the bishops of the Methodist Episcopal Church spoke out strongly against the arms race:

"Let every Methodist pulpit ring out clearly and insistently for Peace by Arbitration." Even the outbreak of war did not discourage hopes for universal peace. The *Christian Advocate* and other Methodist papers continued to support neutrality up to the declaration of war. But when the United States entered the conflict, Methodists outdid themselves in patriotic devotion. Annual Conferences voted resolutions identifying America with a righteous crusade against militarism. The Troy Conference spoke of the "hellish Hunnish hordes," to whom America would present a unified front with Britain and France. Some members of Annual Conferences seemed naively willing to believe all the propaganda with which the war was promoted. A National War Council was organized under the Department of Evangelism of the Board of Home Missions and Church Extension. It undertook four main lines of work: chaplains, service to men in camps, war industry, and visiting ministers. The Methodist Episcopal Church, South, had a War Work Commission, as did the Methodist Protestants.

During the war the General Conference of 1916 made plans for the celebration of the hundredth anniversary of the beginning of Methodist missions. The main idea was that 1918 and 1919 should be designated centenary years and offerings taken with a view to doubling the funds for the mission boards. Thus, in the midst of the World War the Methodists undertook the great Centenary program. A committee of one hundred worked out ten lines of activity:

1. That the Methodist Episcopal Church now take its full share in the evangelization of the world, according to the facts of need as definitely ascertained and presented.
2. That eight million dollars (\$8,000,000) a year for five years be secured to cover askings of the foreign fields, to establish permanent funds to meet overhead expenses, retiring allowances for missionaries and relief for their widows and orphans. That this amount (\$40,000,000) be put with the amounts needed for home missions.
3. That the Centenary Commission conduct a joint campaign (1918-19) under the auspices of Boards of Foreign and Home Missions.
4. That a powerful church-wide educational campaign be prosecuted, by means of press, picture, and pulpit.
5. That a vital missionary organization be carried from Area, Conference and District down to the last church.
6. That every local church be made dominantly evangelistic at home and missionary in its outreach.
7. That the teaching of stewardship of life, character, and possessions (the tithe) be taught as fundamental to Christianity.

8. That the prayer life of the church be zealously cultivated.
9. That a denomination-wide celebration be held on the State Fair Grounds at Columbus, Ohio, in June, 1919, as the culmination of the Centenary, to be followed by echo meetings in every section.
10. When approved by the Board of Bishops and the Boards of Foreign and Home Missions, the authorities of the Methodist Episcopal Church, South, be asked to cooperate.

An extensive—and expensive—organization was set up to promote the Centenary, and a vast amount of literature, culminating in *The World Service of the Methodist Episcopal Church*, published in 1923, supported the projects. The results were spectacular. A grand total of \$115,000,000 was pledged, and by 1923 some \$55,878,000 was paid in.

During the twenties the idealism of the war years and dreams of world peace evaporated as Harding “normalcy” and isolationist nationalism revived. Especially in the Midwest the Ku Klux Klan, a secret society dedicated to opposition to Negroes, Catholics, and Jews, rose to amazing, but brief, influence in public affairs and in the churches, including Methodist. The net result was loss of interest in world mission and revival of interest in local improvement. Great Methodist churches were built in New York, Chicago, Minneapolis, and elsewhere. Church-related universities increased endowments, and built vast plants. In almost exact relation came a decline in giving to World Service, which continued through the twenties and into the thirties. Part of this decline, however, was simply a reaction against the “inflation” of the Centenary.

The influence of the church during these years was to be seen in the temperance movement, which reached a climax in the passage of the Volstead Act and the Eighteenth Amendment to the Constitution, prohibiting the manufacture or sale of liquor. Temperance activity was vigorous throughout the period. The repeal of the legislation in the early thirties brought little change in the attitude of the church.

Although Methodists did not generally indulge in the heresy-hunting that afflicted some other denominations, the issues of liberalism and fundamentalism were present at all levels. Charges were levelled at some professors in Methodist theological seminaries that they were not teaching true Methodist doctrine. Especially in New Jersey, Baltimore, and Philadelphia Conferences fundamentalists insisted on the use of only conservative books in the Course of Study

and on the binding authority of the Articles of Religion for all Methodists. One of the symbols of the controversy was the article in the *Discipline* dealing with amusements. Throughout the early twenties these issues were much agitated. But by the General Conference of 1928 the fundamentalist pressures were on the way out.

Not until quite late in the half-century did the neo-orthodox position make much impression on Methodist circles. The renewed interest in the Methodist heritage, however, has also increased awareness of the foundation of belief in the prime principles of the Reformation. And this has led to a reappraisal of Wesleyan theology in terms of historic Christianity.

The decade that saw the disappointments of the Depression also saw the final consummation of the long process leading to Methodist reunion. All through the early years work was going forward at the level of friendly discussion. The first clear plan came in 1911 when four quadrennial conferences were suggested, one of them to be composed of the Negro members. The General Conferences of 1920 and 1922 in the Methodist Episcopal and Methodist Episcopal, South, communions made provision for commissions on unification. The plan submitted by these commissions failed to gain the necessary three-fourths vote among the southern Annual Conferences, and a new start had to be made. A new plan was prepared in 1934, which was essentially the one finally established. Three communions, the two episcopal together with the Methodist Protestant, would unite under a jurisdictional system that divided the country into regional jurisdictions, with an additional colored jurisdiction. The office of elective bishop was to continue, the Methodist Protestants choosing two bishops. One General Conference and a Judicial Council would hold the vast denomination together. The name was to be the Methodist Church, and the Articles of Religion were to continue as a standard of belief, although not a creed. All three churches strongly accepted the plan, which was put into effect at a uniting conference in Kansas City, April 25, 1939. The result was the largest Protestant church in the United States, with some eight million members. The leadership through these years exercised by such men as Bishops Earl Cranston, Eugene Hendrix, Edwin H. Hughes, John Moore, James Straughn, and Dr. Thomas Lewis was vindicated. It was a "long road to Methodist union," but the goal was worth the trip.

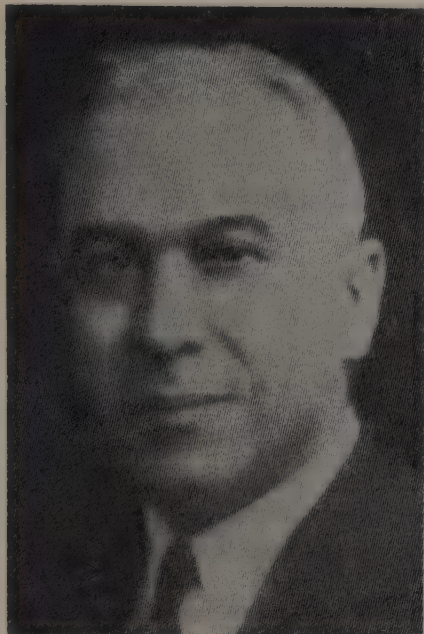
In the most recent years preceding our present times the new—or new-old—biblical theology has played a larger part in the thinking

of Methodists, at least at the seminary level. One reason for this has been the growth of historical mindedness, a concern for the roots of the faith. These interests inevitably lead to the principles of the Evangelical Revival of the eighteenth century, in which John Wesley played so large a part, to the cardinal emphases of the Protestant Reformation, and ultimately to the fundamentals of faith in the ancient catholic (universal) church, as exemplified in the writings of St. Paul and Augustine.

The idealism that expressed itself frequently in the form of pacifism was by no means dead at the time of World War II. Many Methodists registered as conscientious objectors, and the General Conference stated its intention of supporting them as well as those who answered the call to military service. A few were sentenced to prison for refusing even to register. An immense service in chaplaincy and military camp occupied all the denominations, and much experience was gained in inter-faith cooperation as a result.

In some ways the most important theme of Methodist history in recent times has been participation in the Ecumenical Movement. This has had two effects. In the first place Methodists have, through participation, found a new understanding of the ideal of Christian unity. In the second place they have been driven to a reappraisal of the genius of their faith as over against the witness of other groups. What could Methodists contribute from their very own heritage? Did they have anything unique to offer, in organization and polity, in theology, in discipline, in testimony? They found that from the very beginning in Wesley, Methodism has possessed a potential toward ecumenical fellowship. They found that they could learn much from other groups in understanding of the theological foundations of faith. They found that their long heritage of positive discipline offered a strong witness to the life-transforming power of faith, especially when fostered in the close community of mutual concern achieved in the societies and classes of historic Methodism. Participation in the Ecumenical Movement down to its consummation in the World Council of Churches has helped make better Methodists out of the Methodists. It has also brought them together in a World Methodist Council.

The new power of united Methodism was to be observed in the work of the Commission for Overseas Relief during World War II, but much more in the wealth that poured into new churches and institutions, hospitals, homes, universities and the Publishing House.



Bishop Raymond J. Wade



Bishop Frederick B. Fisher



Bishop George R. Grose



Bishop Lewis O. Hartman

NORTH INDIANA MINISTERS ELECTED BISHOPS

In 1944 was started a "Crusade for Christ," one of the objectives of which was the raising of \$25,000,000 for world service and relief. This was more than raised, and in the process, through an evangelistic emphasis, more than a million new members were gained. Some voices were being raised with the warning that bigger and bigger did not necessarily mean better and better, much less holier and holier.

CHAPTER III

How We Grew Up

A. *Years of Great Promise (1900-1914)*

Something of nostalgia lingers about the year 1900. Hoosiers were already singing "On the Banks of the Wabash, Far Away," written by Paul Dresser of Terre Haute. The United States was not yet caught up in the maelstrom of world conflict, and was still in the "golden age" of the "gay nineties." Victorian gingerbread architecture, plush sofas, puffed sleeves, plumed hats, high bicycles, pompadours provided the setting. Agricultural and industrial prosperity provided the means. Although the great forests of pioneer times were gone forever, the huge gas resources still hissed and gushed into homes, factories, and churches. Gas light was common. Wabash was the first American city to be lighted by electricity. Interurban lines were also just beginning the network that, before the first World War, would cover Indiana. More important, Elwood Haynes of Kokomo was, by 1899, sure enough of his horseless carriage to take a trip in it to New York. The day of the Marmon, Waverly, Overland, Cole, Empire, Premier, Chevrolet, Parry, Pathfinder, Marion, Auburn, Cord, Zimmerman, and Duesenberg was dawning in Indiana.

On New Year's Eve, 1900, the new quarters of the Columbia Club of Indianapolis were opened with a gala ball. That was the year Eugene Debs of Terre Haute, founder of the Brotherhood of Locomotive Firemen, ran for president of the United States on the Socialist ticket. That was the year that James Whitcomb Riley published *Home Folks*. Kin Hubbard and his "*Abe Martin*" would soon embark on a long career with the *Indianapolis News*, and George Ade was getting some of his "Fables in Slang" into the papers. That year a young man named Booth Tarkington published *Monsieur Beaucaire*. And East Indiana Normal University, presently to gain fame under a name taken from the Ball mason jar enterprise, was getting underway in Muncie. The *Western Christian Advocate* in January carried advertisements of Singer sewing machines, Gail Borden Eagle Brand milk, surreys by Elkhart Carriage and Harness Manufacturing Company, Dr. Worst's catarrh

inhaler, Sun Paste stove polish, Stuart's dyspepsia tablets, Ferry's and Salzer's seeds, Air Blast butter separator, Pearline for wash tubs, Square Folding Turkish Bath cabinet, Hood's sarsaparilla, and Royal baking powder.

Those were some of the things people thought and talked about in 1900. What was it like to be a Methodist in North Indiana Conference then? What were Methodists doing? What were they thinking about and talking about? What churches were they building? How were they dealing with youth? What attitudes did they hold on amusements, saloons, organs, revivals? We may gain insight into the spirit of Methodism in North Indiana Conference if we take time to look more deeply into one particular year's work, especially as revealed by the *Western Christian Advocate*, a denominational paper published weekly from Cincinnati for the benefit of Methodists in Ohio and Indiana and Kentucky. The following section is one of three in this chapter delineating in detailed cross section the condition of North Indiana Methodism at particular times. Other years, other doings, other people were just as important. This is a sample.

What it was like to be a Methodist in 1900. Some of the preachers are happy in new parsonages. On the first day of the year an open house is being held by Rev. J. A. Beatty, later to become a presiding elder, in the new parsonage at Elwood, erected at a cost of \$3,000.¹ A musical program in the evening provides entertainment for all. This station is growing as a result of a five weeks' revival ended in February. A group of girls form a Young Women's Foreign Missionary Society. Peru also has a new parsonage and is paying off the last \$1100 debt on the building. At Garrett the Ladies Aid furnish a beautiful "Art Garland" heating stove for the pastor's home.

For the most part pastoral relations are good throughout the Conference. A surprise party takes place at the parsonage of Ninth Street Church in Marion, when the congregation, having made up the arrears in salary, visits the pastor and his wife with abundant food and several keepsakes. A similar affair takes place at Williamsburg when the pastor, S. F. Harter, is reappointed. The congregation welcomes him back at the parsonage, and everybody "seemed at home." After lunch and a social evening all go home at a late hour leaving coffee, tea, spices, sugar, canned and dried fruit, lard, beans, even maple syrup—and a sack of corn for the minister's horse. The

people of Goshen First ask the return of their pastor, A. S. Preston, for a fifth year. The local paper comments that this is a rare honor; for few Methodist ministers are permitted to stay so long.

The preachers lead an active and varied life in 1900. During May and June many of them are busy delivering baccalaureate sermons at high schools. Their life is not all pleasant fellowship with generous parishioners, however. An article in the *Western Christian Advocate* demonstrates that in the North Indiana Conference the salary deficit for the last forty years has amounted to a total of \$225,000, or \$250,000 from the date of formation. Many of them succumb to dread diseases acquired in the course of vigorous pastoral calling. Rev. Earle F. Naftzger of Charlottesville has come down with typhoid fever four weeks ago, it is reported in October, and would take four more weeks to recover. Frequently men are forced to locate or seek supernumerary relationship because of health.

Nineteen hundred is a great year for church building. The people of Anderson First have sold their property for \$16,000 and put the money into the program for a new church and parsonage. On January 1 they lay the cornerstone for the \$50,000 church at a service led by laymen. The participants are F. A. Walker, F. E. Holloway, Edgar E. Hendee, John W. Carr, Albert A. Small, Oscar M. Pittenger, Harvey J. Blacklidge, Mrs. Mary F. McClure, C. L. Henry. The work is going so fast that they will be worshipping in the new basement on September 2. This sturdy edifice of Bedford stone will remain on this corner past mid-century, a worthy home for this society founded in 1826.

A new church on a new point is dedicated January 21—Joyce Chapel, at South Alexandria, Anderson Circuit. The class had been organized first in 1897 and until now has met in the school. J. C. Stutsman is pastor. Ossian, which takes pride in getting many news items in the *Western Christian Advocate*, has a picture of the new church in the issue of February 28. The \$7000 brick structure has taken about six months to build, will hold 275 people, has Sunday School rooms with sliding doors, a pastor's study and choir room, carpeting, raised floors, and chandeliers. In the evening service of dedication day F. T. Simpson, in his last year as presiding elder of Fort Wayne District, preaches.

The new church at Pleasant Grove on Muncie Circuit is located on a triangular plot with gravel roads on all three sides, has furnace

heat and gas light, oak woodwork, and an auditorium seating 350 people. The old society at Arcadia is building a new church holding 600 people on the original land, and dedicates the \$7000 structure March 18. In almost every case the dedication service includes a successful appeal to pay off the remaining indebtedness. This is true of the new Huntertown church in Fort Wayne District, which is dedicated June 24 after a whole week of preparatory evening services. W. D. Parr, now minister of Wayne Street Church, preaches the sermon. He is to become the most successful agent of church extension during this decade. What is described as the best village church in Richmond District is being built at Chester, at a cost of \$3000. It is frame, with a slate roof, stained glass, and furnace.

The new brick church at Jonesboro is dedicated this year by C. U. Wade, presiding elder. It is located on important Water Street, built of brick and boasts a square tower on the street corner. The people are getting a bargain for their \$6,500, including an auditorium holding 500, "elegant frescoing" provided by the Epworth League, a window by the Knights of Pythias and another by the Odd Fellows. Other new churches this year are Milford, Bethel (New Burlington charge), Jamestown (Osceola charge), Hamilton, Ebenezer (Denver charge), Curry's Chapel (Philadelphia charge), Fall Creek (Fortville charge), Bethel (Poneto charge), and Winchester.

This plethora of new churches is indicative of the trend of the nineties and the first decade of the twentieth century. The results are to be seen in the present-day aspect of North Indiana Conference: A large majority of the structures, dating from this period, are obsolescent and in need of remodeling or reconstruction. Most of them exemplify the architectural fashion of this earlier day, accepted as very modern in their time, now obviously old-fashioned. *Sic transit gloria mundi.*

Another new point is established this year: Normal City (later College Avenue). Presiding Elder C. U. Wade appoints J. K. Cecil in June to organize a class here, on the west side of Muncie. A quarterly conference is set up, subscriptions taken for a new church, services held in the school for a membership of ninety-nine.

Around the Conference in the year 1900 much activity of many different kinds is to be observed. A sermon of unusual effectiveness is preached by Rev. Theodore F. Frech at Butler, on "The Deadly

Cigarette." It is receiving wide commendation in local papers, and some smokers in the church are organizing forthwith an "Anti-Cigarette Club." First Church, Peru, located on the busy corner of Main and Cass since 1890, with its proud tall spire, is the scene of a successful "decision day" early in the year. On Sunday morning, after the Sunday School session, the teachers bring their classes to the altar for a special prayer service. The public worship service that follows and a service for men in the afternoon results in twenty-eight accessions. One old point is saved—Shiloh. This is one of the oldest in the Conference, but over the years has lost out. Many members have moved away, and the building is worn out. The previous year the presiding elder of Muncie District appointed the president of Taylor University to rebuild the congregation and build a church. This is being accomplished in 1900.

Spiritual life continues strong in Wayne Street Church, Fort Wayne. Both prayer meetings and class meetings are continued at a time when such observances are on the wane. At the same time the church is going beyond the missionary asking, giving more than double the asking for the Freedmen's Aid Society, and contributing generously to DePauw University. The city is being carefully organized under the leadership of the new presiding elder, W. H. Daniel, who subdivides his district into six areas for benevolence and revival work at the district stewards' meeting at Simpson Church, May 7 and 8.

Interest in young people is manifest at Gas City, where a children's day program in June is a "red-letter day." Bishop Thomas Bowman preaches, and thirty-three probationers are received, with more to follow. The children's program comes in the evening, at which the bishop gives another address. J. Wesley Oborn, prominent in the early decade, is minister. Bobo charge likewise fosters youth work, and is literally bursting with activity. Since Conference two chapters of the new Epworth League have been formed, fifty-eight in one, thirty in the other. Clark's Chapel is being revived and fifteen persons revived with it. Plans are being made for a new church at Bobo to cost \$2000.

Elsewhere, at Monroeville charge, three of the four points are quite out of debt, while the balance on Monroeville church is reduced. The people are talking of a new parsonage with water and electric lights. J. Wesley Oborn, minister of First Church, Gas City, is delivering a Labor Day address entitled "The Bright Side of the Labor

Problem" to a large audience in Sweetser Grove, Marion. At Wayne Street, Fort Wayne, Bishop Isaac Joyce makes his first appearance speaking in the evening to a union Epworth League meeting. Later he addresses a mass meeting in the church, speaking for two and a half hours like a "Galveston cyclone." His subject is China. An interesting experiment takes place at Bristol during the week of September 23-30, when several pastors of neighboring churches—Osceola, Mishawaka, Middlebury, Goshen, Elkhart—take turns preaching at extended meetings. Mrs. S. J. Mellinger of Corunna, district president of the Woman's Foreign Missionary Society, also speaks. At Pierceton an Old-folk's meeting is being held in November, said to be the largest ever with sixty old people in attendance. Rocking chairs are brought into the church for the very old. Young ladies pin corsages on each guest. Old time hymns are "lined" by the minister, and an old fashioned class meeting is held, to the great satisfaction and loud praises of the old people. On the other hand the church at Ridgeville is enduring economic problems, occasioned by the migration of workers in the Kitselman Brothers factory to Muncie, including several pillars of the church. Other families are moving away also, with the result that the church is suffering.

All through the year revivals are taking place. A series of prayer services at Auburn results in a revival meeting of some six weeks' duration, ending with a watch-night service. For two weeks an Indiana evangelist assists. "The results the Lord only knows. The recording angel kept the record of conversions and sanctifications." The estimates run to 150 conversions and reclamations, fifty of whom are added to the church. A brigade from the Salvation Army is assisting the revival at Pierceton. Indiana Avenue church, Anderson, is in the midst of a "gracious revival," to which people come in spite of mud and rain. At this same church the Ladies' Aid is giving the pastor's wife a new dress for Christmas, and the men are giving the minister a new suit. So many are the revivals that the *Western Christian Advocate* is gathering together reports under a heading, "Times of Refreshing." Twenty-three revivals are reported under Indiana news the week of February 7. Twenty-eight follow the week of February 21, including Markland Avenue, Kokomo, and Wheatland Street, Logansport.

Both of the women's missionary societies are active, although it seems that the Foreign society gets the most news. The big event is Thank-offering services in connection with the new Twentieth-

Century Fund. Such services are held at High Street, Muncie, and Wayne Street, Fort Wayne. Dr. J. H. McCartney, medical missionary from Chungking, speaks at the latter meeting. The ladies at High Street are experiencing a great "outpouring of spirit," as they pray for \$150 offering, receive \$156. The Warsaw District Woman's Foreign Missionary Society meets September 26 and 27 at Warsaw. This year the district president is Mrs. Baer of Wabash. The Conference president and treasurer, Mrs. W. H. Daniel and Mrs. L. H. Bunyan, are present. At the annual meeting of the Goshen District W. F. M. S., at Kendallville, October 16 and 17, Rockwell Clancy, returned missionary from India, speaks as he has been doing elsewhere around the Conference. These addresses by returned missionaries are enlightening.

One of the most vibrant organizations in Indiana Methodism is the relatively new Epworth League. Local church and district meetings are all well attended. The first convention of the Conference League takes place November 20-22 at Marion. Two hundred are in attendance as representatives, plus some four hundred from the Marion League. Earlier in the year district rallies have been held. At Knightstown the Richmond District young people have come together in June to hear music by the Richmond District Quartet and addresses by Dr. Gilbert, editor of the *Western Christian Advocate*, and J. W. E. Bowen, on the topic, "Five Points of Americanism." Later in the month the Muncie District convention takes place at Redkey, the largest ever. Departmental conferences occupy a large part of the agenda. A report is heard that, since the organization of the Conference League, the state organization is "practically deserted." The action of the recent General Conference retaining the disciplinary disapproval of amusements is "hailed with applause." For entertainment of the Fort Wayne District convention at Churubusco the Ladies Quartet of the Wayne Street church sing "Missionary Bells." Every morning at 5:30 matins are being held, and at 8:30 an old-fashioned love-feast. It would appear that most of the leaders are adults. The Kokomo District youth are a little ahead of their friends in Fort Wayne, with morning devotions at 5 a.m. This gathering is at Converse. William F. McDowell, at this time secretary of the Board of Education, later to become a famous bishop, captures his audience with an address on "Tomorrow and the Day After." Harry Ward, of the University Settlement, Chicago, also speaks. The rest of the time is taken with Bible study, church literature, social life, and service.

One of the most active Epworth Leagues is that at Walton in the old church. This group has charge of the Watch-night service from 7:30 to 9:00. Then comes a love-feast from 9:00 to 10:30, led by George Bowyer, class leader, and W. R. Buffington, chorister, with the help of Miss Jennie Umberger, the "faithful organist." A social time occupies the period from 10:30 to 11:00, and finally the minister, Rev. E. C. Dunn, preaches till twelve midnight. At that hour all are gathered at the altar for prayer. This same Epworth League is holding a joint meeting with the groups from Galveston and Bunker Hill. This takes place at Walton, May 25, afternoon and evening. Ministers of all three churches are helping.

The interest of the church in young people extends into the area of college education. This year President Bashford of Ohio Wesleyan University announces that the donor of \$60,000 is Mrs. Eliza M. Jeffers, a Methodist of Richmond. Local preachers of the Conference are taking continued interest in their institution, Taylor University, at Upland. They are meeting there in September, during the meeting of the National Association of Local Preachers. Concern is expressed in the Conference that men entering the ministry obtain a degree from one of the Methodist seminaries, if possible. In September and October some nine or ten men leave to take up seminary study. For all candidates, however, the Conference stipulates an examination, plans for which are announced in the *Western Christian Advocate*, January 24. According to the schedule the following subjects will be covered: Elementary English Branches, Life of John Wesley (Telford), History of American Methodism (Stevens), Discipline, Smaller Scriptural History (Smith), Doctrinal Aspects of Christian Experience (Merrill), Larger Catechism (Nast), Leading Facts of American History (Montgomery), English and American Literature (Wheeler). Before the examinations candidates are to send their written sermons and syllabi on Wesley's sermons, "The Revival" and "The Pastor" to one member of the committee, and their essay and syllabi on "Social Aspects of Christianity" and "Short History of the English People" to another.

District conferences are being held in the spring, and district lyceums in the fall. The Muncie District Conference, March 13 to 15 at Fortville, enjoys the presence of Bishop J. M. Walden, who is preaching the opening sermon. One hundred forty of the two hundred seventy members are present. Presiding Elder C. U. Wade is in charge, D. V. Williams secretary, and J. C. White treasurer. Re-

ports are received from twenty-two pastors, twenty-one Sunday School superintendents, twenty-seven Epworth League presidents, twenty district stewards, twenty-three class leaders, forty local preachers, and six exhorters.

More intellectual are the lyceums held in the fall. In each district the ministers gather for intellectual food. In Warsaw District the meeting is at Roann, October 2-3. The Goshen District Lyceum takes place at La Grange, October 1-2. After an opening sermon and Communion, a statement is given on the Twentieth Century Movement. Papers given have the following titles: "Christ and Literature," "Elements of a Consecrated Life," "The Pastor and the Sunday School." Other papers deal with the minister as preacher, as citizen, in his business methods; missions in China; and sermon preparation. After another full day the lyceum ends.

The spring of the year is the time of conference and church-wide affairs. Early in 1900 the bishops of the Methodist Episcopal Church have sent out a "Bugle Blast" in anticipation of General Conference, calling for a week of abstinence and prayer, March 25 through April 1. The bishops call attention to some of the main issues before the church. We learn that the church in Warsaw, at least, observes this call, with a meeting each evening, led by the Epworth League, the Brotherhood, the Woman's Foreign and Woman's Home Missionary Societies.

The Annual Conference is held April 4-9 at Elkhart, with Bishop Cyrus D. Foss in the chair and Leslie J. Naftzger secretary. The bishop opens the conference with the reading of the One Hundredth Psalm and First Peter 1:1-9, and with the singing of "And Are We Yet Alive?" We find the following as standing committees: Stewards, Education, Conference Relations, General Qualifications, Woman's Work in the Church, Social and Moral Questions, Temperance, Parsonage and Furniture, Class Meetings, Missionary Cause, Church Extension, Freedman's Aid and Southern Education Society, American Bible Society, Sunday Schools and Tracts, Sustentation, and Conference Board of Examiners.

On the first day reports are heard from Presiding Elders F. T. Simpson, Fort Wayne District and C. G. Hudson, Goshen. The ministers of the former district give their retiring leader a rocking chair. Later on two other retiring presiding elders are given gifts, an onyx clock to Hudson, and four \$10 gold pieces to A. E. Mahin

of Richmond District, who has been in such poor health that he was assisted during the year by his brother Milton. The remaining presiding elders are M. S. Marble of Kokomo, C. U. Wade of Muncie, and J. A. Lewellen of Warsaw. W. H. Daniel, B. A. Kemp, and G. H. Hill are appointed to replace the retiring superintendents.

Among the speakers who bring messages are Dr. Morris of Boston School of Theology, on "Magnetism as Related to Oratory," Dr. Mills, who presents the Twentieth Century Movement with its campaign for two million souls and twenty million dollars, Judge C. C. Binkley of Richmond as president of the Lay Electoral Conference (H. F. Willkie of Elwood being secretary), President Little of Garrett Biblical Institute on Christian education, Clem Studebaker of South Bend on the Epworth Hospital, and T. C. Iliff of Utah on Mormonism. Many reports from the regular Conference interests were received.

In the midst of many routine actions comes debate and action on interesting issues. A committee is appointed to consider the desirability of reducing the number of districts and presiding elders. The laymen especially think this would result in notable economies. Nothing comes of the proposals. Another discussion centers around the suggestion that the Disciplinary restrictions on prohibited amusements be relaxed. North Indiana Methodists are dead set against any change. A spirited debate takes place over the motion that the following passage be deleted from the report of the Committee on Social and Moral Questions. "A cry rings out from a Methodist pulpit in one of the cities of the Far West, 'An intellectual and spiritual, but not an emotional religion.' Indiana Methodism answers with a call for an intellectual, spiritual, and emotional religion after the type of Pentecost." Notable lack of enthusiasm greets the expected report of the Committee on Class Meetings, which deplores the lack of enthusiasm. On the other hand the Woman's Foreign Missionary Society reports real growth, with twenty-five new organizations, six of them young ladies' societies and two children's bands, and a twenty-five per cent increase in missionary giving over the previous year. Likewise the Woman's Home Missionary Society reports seven new auxiliaries and one new band. The Conference Society accepts its apportionment, under the Twentieth Century Movement, of \$5000 and 665 members toward the W.H.M.S. goal of \$200,000 and 25,000 members.

Hymns sung by the conference are: And Are We Yet Alive,

Jesus Lover of My Soul, There is a Land of Pure Delight, All Hail the Power of Jesus' Name, Am I a Soldier of the Cross?, Come Holy Spirit, Heavenly Dove, Glorious Things of Thee Are Spoken, Blest Be the Tie That Binds, My Soul Be on Thy Guard, How Tedious and Tasteless the Hours, A Charge to Keep I Have, Nearer My God to Thee, From Greenland's Icy Mountains, O For a Thousand Tongues, My Faith Looks Up to Thee, Just As I Am, On Jordan's Stormy Bank I Stand, I Need Thee Every Hour, Come Thou Almighty King, Guide Me O Thou Great Jehovah, Blow Ye the Trumpet, Rock of Ages, Jesus Like a Shepherd, And Let Our Bodies Part.

With the final worship service and the reading of appointments the Annual Conference of 1900 ends with the benediction, and the travelling preachers, local preachers, delegates to the lay electoral conference, and all the speakers and guests go their separate ways, each to his own place, but one body in one common devotion.

Many of the episodes of 1900 illustrate trends current through the period of growth down to the first World War. One prime trend was growth. This is seen on almost every hand although complaints were heard in the middle of the first decade of economic distress and resulting losses for the church. The 52,610 members of 1900 increased to 73,228 in 1914. This means a great net increase, considering the normal losses owing to deaths, etc. The number of churches did not change appreciably—from 481 to 492. But the valuation placed on church property increased from \$1,584,525 to \$3,669,794. During the period some of the largest churches in the Conference were built. The salaries paid the ministers went from \$139,023, \$1794 less than claims allowed, to \$226,978, \$1094 being the deficiency. These figures do not include house rent. Total enrollment in the Sunday Schools went from 60,521 to 85,967. But at the same time the membership in the Epworth League went down from 13,784 to 10,691. This decline was continuous throughout the period. Missionary giving grew from \$21,269 to \$49,994, including both foreign and home projects. The Woman's Foreign Missionary Society in 1900 gave \$7,496, in 1914 \$13,735. The Woman's Home Missionary Society reported, in cash and supplies, \$3,932 and \$13,638.

These figures testify to notable growth. In terms of people, property, missions, benevolence, the Methodist Episcopal Church in

North Indiana Conference was on the increase. These trends reflected growth over the whole church.

Some of the issues before the various Annual Conferences were inherited from the nineteenth century. Among these was the boundary issue involving the Northwest Indiana Conference. In 1896 the latter had again approached its sister Conference asking for transfer of Logansport and sufficient territory to make the line between the Conference straight. Once more, in 1904, the same proposal was made, including the appointment of a joint committee to work on it. The latter was finally agreed to, with the proviso that nothing should be construed as favoring any change whatsoever. None was made.²

The same conference of 1904 memorialized General Conference concerning the time limit on pastoral service in any one charge. This limit had been relaxed over the years, and was removed entirely in 1900. North Indiana Conference gave evidence of its prevailingly conservative makeup in its memorial requesting restoration of the time limit.³

One of the perennial reports, regular and almost unchanged during these years, was that of the Committee on Class Meetings. Each year the report deplored the decline of classes, recalled the original strength of faith and discipline, and urged a return. No suggestions were made as to how the class principle might be adapted to the needs of a new age.

Some discussion centered around the office of presiding elder. Their annual reports were printed in the *Minutes* after 1905, providing a valuable and hitherto unpreserved source for Conference history. These servants of Methodists acquired the title District Superintendent at the General Conference of 1908, and are so referred to for the first time in the Annual Conference *Minutes* of 1909. The conservatism of North Indiana is again apparent in the memorial sent by the Conference of 1912 to General Conference requesting the restoration of the original title.⁴ This same Conference again requested the restoration of the time limit, suggesting a limit of from three to five years.⁵

Although the Conference clung tenaciously to the old title, the laymen at least thought they could do with fewer such officers. In the interest of economy and efficiency the lay electoral conference of 1900 resolved that the number be reduced from six to three. The

result was the appointment of a committee to consider the question and work out plans for five and for four districts. Again, nothing came of the move.

These years made apparent the changing social scene. In his report for Muncie District in 1908 Leslie J. Naftzger said: "How to provide for some of our country preaching places is becoming more and more a problem."⁶ And two years later Somerville Light in his first report as district superintendent of Goshen District said:

The undue anxiety about station work on the part of so many preachers and the almost insane exodus from the farms on the part of so many of the laity unite in giving us the problem of "the country church." . . .

But, he continued, these new days call for new attitudes:

One hundred dollar land, 10 cent hogs, 25 to 35 cent butter, 16 to 36 cent eggs, \$15 hay, \$1.20 wheat and 65 to 75 cent corn all indicate quite clearly that Providence has opened the way.⁷

We must not forget that worldly events crowded in upon almost every Conference session, although these events do not figure prominently in the *Minutes*. The decline of the gas boom resulted in problems for Wabash District. The presiding elder reported in 1905 that many churches lost members as industries moved away.⁸ Muncie District was also in difficulty as factories closed and people moved away.⁹ Some factory towns had no factories left. In spite of all, however, the year was one of significant revivals. A financial panic around 1907-08 left its effects on the churches, as indicated by the reports of several of the presiding elders. They referred to the "financial scare," the "money panic," and the failure of the corn crop in explanation of the uninspiring statistics. The leader of Logansport District remarked:

Some of our pastors and stewards as they have gone around to collect money have felt that it would have been more fitting had they taken with them a basket of provisions or a loaf of bread.¹⁰

From as far away as San Francisco the terrible fire of 1906 was used effectively in the report of the Conference Committee on Church Extension.¹¹ Closer to home a series of epidemics perturbed H. W. Bennett, Goshen district superintendent, who listed smallpox, measles, scarlet fever, mumps, and whooping cough—together with family reunions, baseball, picnics, excursions, and visiting resorts on the Sabbath.¹² The year of widespread floods in the Midwest, 1913, brought disaster to Logansport, Fort Wayne, and other cities.

Wheatland Avenue church in the former city and Trinity and First, and Wayne Street in the latter were hard hit.¹⁸ Fort Wayne was almost paralyzed as the lazy rivers became violent and surged over their banks. Two-thirds of the members of Trinity, half of the members of First Church, and many from Wayne Street were forced to abandon their homes.

One of the most obvious marks of growth was the proliferation of new and costly churches. The trend of the nineties carried right through the first decade. Among the largest were Portland, Greenfield, Trinity Fort Wayne, Market Street Logansport (on the corner of 15th, with a fancy square tower), Broadway Logansport (a large stone structure on 8th, with mottled green windows), New Castle (architecturally well named), Markland Avenue Kokomo, St. Paul's Elkhart, Simpson Fort Wayne, Main Street Kokomo, Cambridge City, First Mishawaka, Columbia City, Windfall, Garrett, Huntington, Warsaw (solid brick with its great round dome), Nappanee. Many smaller, but no less significant, churches were built, but they are too numerous to list. Almost all of the structures replaced obsolete buildings. Only a few were at new points. Walton charge under its new pastor, W. M. Amos, was in 1906 building two churches at the same time, one at Walton and one at Lincoln.

As the churches came to take the place of edifices that had seen their day, so some of the long-time pillars of the Conference departed during these years, leaving room for new blood. Ner H. Phillips died in 1902, closing a long ministerial career that began in 1853 and included leadership of two districts, Muncie and Warsaw, and two turns at General Conference. One of the great names of the times was that of Augustus E. Mahin, who also died that same year. He had become a member of the conference in 1869, and equalled Phillips in service on districts and at General Conference. His brother Milton, who survived him, doubled the renown of that name in Indiana. B. A. Kemp, presiding elder of Goshen District, M. H. Mendenhall, learned and influential, although long retired (d. 1905), Thomas Stabler (d. 1908), an immigrant who rose to high position in the Conference after he was received in 1852—these were some among many who passed on in the trail of the nineteenth century. It was in 1910 that one of the new men, Somerville Light, became district superintendent of Goshen District. His name will serve as a reminder that some of the most influential men of the post-war period got their start in these early years.

If North Indiana and Northwest Indiana continued to squabble over the boundary, several movements led in the broader direction of union and cooperation. Shortly after the last debate over the boundary a proposal was made for union between the two Conferences. This movement was to grow, while the rather negative boundary dispute languished. In 1913 the chairman of a Committee on Boundaries of the Northwest Indiana Conference presented a resolution in North Indiana looking toward the union of the two.¹⁴ The resolution was cordially received and filed. Later action decided against immediate acceptance of the proposal on the grounds that the one Conference would be too big. On the other hand it was thought that the bishop ought to be freer in the exchange of men between the two Conferences.

Interdenominational discussions took place between the Methodist Episcopal and Methodist Protestant churches in 1911. Rev. E. C. Lucas of the latter brought fraternal greetings to the Annual Conference of that year,¹⁵ and C. E. Line was elected to return the greetings the following fall at the Methodist Protestant Conference in Muncie. More nearly ecumenical, although at the regional level, was the action of the Annual Conference of 1911 in electing official representatives to the Interdenominational Council of Churches of Indiana.¹⁶

A movement got under way in this first decade to protect and enhance the support of the retired ministers, who until now had received consideration after a good many other claims had been met. The Conference in 1903 asked General Conference to require treatment of funds for conference claimants on the same basis as presiding elders and bishops. The following year a memorial received and adopted from the West Nebraska Conference carried a similar import. One of the most important aspects of this story is the Preachers Aid Society, which is dealt with in a later chapter. The constitution of this organization was revised at the turn of the century and printed in the *Minutes* of 1901.

Another development discussed later is the rise of Conference institutions. A Committee on Hospital and Deaconess Work appeared in the Conference *Minutes*. It had mainly to do with the new project for a hospital in Indianapolis, which opened in 1908. At the same time another project was the Home for the Aged at Warren. This developed in 1907 as the result of a gift from William Chopson and his wife, of Warren. By 1910 the Conference had its own home

there, and was ready to offer participation to the other Indiana Conferences, which ultimately brought no result.

Among the educational institutions in which the Conference maintained a continuing interest were Taylor University and DePauw. The former received notice in annual reports, and was frequently commended for its efforts in behalf of evangelism. The local church in Upland regularly made contributions, under authorization by the Conference. DePauw was entering into a period of growth in scholarship and plant under the presidencies of Edwin H. Hughes, 1903-1908, and Francis J. McConnell, 1908-1912. Both of these men were elected to the episcopacy after vigorous service to the school. This continued interest in education generally was reflected in increased concern for the proper training of ministers. The spirit of anti-intellectual resistance to education of any kind was still strong in some quarters. But the more far-sighted leaders of the Conference perceived the necessity of proper training, in order that the Spirit might have a proper vessel through which to flow. The Conference Committee on General Qualifications, taking on larger significance, placed great reliance on the Course of Study in these years. From 1901 on, in one way or another, the Conference urged young men to seek a theological education in seminary. "All young men expecting to enter our ministry are *earnestly* recommended to *avail themselves* of the high privileges and benefits bestowed at our Theological schools."¹⁷

A movement treated in the chapter on lay activities gets under way now. Each quadrennial year a Lay Electoral Conference was held in North Indiana, to elect lay delegates to General Conference and to pass judgment by means of resolutions on issues of the day. The years 1900, 1904, 1908, 1912 saw such gatherings. On the local level many men's "brotherhoods" were being organized. Reports of this work began to appear in the *Minutes*, which show over fifty such groups.

One other aspect deserves mention, although it also is discussed in a later chapter: social questions. Generally speaking, this period saw little original thinking or adventuring, the reports of the committee concerned being limited mainly to the tried and true elements of individual morality—amusements, temperance, gambling, etc. However, the report for 1911 makes a first mention and commends the work of the new Methodist Federation for Social Service.¹⁸ Considerable interest in movements for world peace is evident.

All in all, it was a great decade and more. The leaders and the people could view with satisfaction—a deadly peril among the faithful—the work of the years. There were more members, more children in Sunday School, bigger churches, more generous offerings. Occasional setbacks were more than overcome by tremendous advances. North Indiana Methodism was burgeoning, still vibrant with revivals in the midst of prosperity.* A slackening about the middle of the decade was followed by a renewed interest in revivals about the beginning of the World War. Even the outbreak of war around the world in 1914 did not daunt the development of North Indiana Methodism. Although it meant in actual fact the end of an era, people everywhere were slow to discern the signs of the times. This, the first period of our history in the twentieth century, gave cause to some later generations to look back with nostalgia on the days of glory enjoyed by our fathers.

B. *Years of War and Controversy* (1914-1928)

The Annual Conference of 1914, held at Mishawaka, April 1-6, under the presidency of Bishop William Fraser McDowell, was long since adjourned when the clouds of war broke at the end of July and quickly brought most of the advanced nations of the world into what was later to be known as World War I. The *Minutes* of these years only gradually came to reflect the tremendous upheavals of power politics, massed military maneuvers, and world revolution. By the time of the late entry of the United States the members of the Conference were acutely aware of the significance of the struggle, which was being acclaimed as a crusade to make the world safe for democracy. Out of this atmosphere emerged the North Indiana Conference of the Methodist Episcopal Church, entering upon the work of the year 1919 with mixed rejoicing, relief, reaction, optimism, and uncertainty as to the future. Before we engage in the narrative of these eventful years from the War to 1928, we may profitably take time out to see what it was like to be a Methodist in 1919.

*What it was like to be a Methodist in 1919.*¹⁰ The early issues of the *Western Christian Advocate* are full of editorials and articles about the returning soldier. Having helped to "bludgeon the brig-

* Throughout the book, but especially in this chapter, materials on evangelism gathered by L. G. Jacobs proved helpful.

and," now the churches can turn to the more pleasant task of serving. An article, "When the Boys Come Home," urges congregations to be ready for them and to understand the difficulties in readjustment. One church in the Conference, at least, outdoes itself—Nappanee. The people here give a reception for the returning Thirteenth Division of Engineers, enroute to Chicago after two years in Europe. Over one hundred sixty men attend the evening service and enjoy refreshments.

Optimism and hope are in the air. As the *Western Christian Advocate* puts it in an editorial of January 1: "Our triumph of arms has been a victory of righteousness over the wrong. . . . May we not dare to hope that, with ancient wrongs laid low and forever condemned by the common judgment of mankind, Christendom will now go gloriously forward in the establishment of the kingdom of righteousness?" Thus hard dies the long belief in inevitable progress.

Who are the pastors who live and work in the parishes this year? There are two hundred thirty-one effective ministers, two hundred ninety-seven altogether. Received on trial are Frank Hall, Forest Listenfelt, Roy Michel, Thurman Mott. Admitted into full membership are Edward Antle, Herman Carson, Benjamin Franklin, Edwin Gates, Weber Roahrig, James Williams, Arthur Armstrong, Charles Jones, Fitz James Robins. H. Earl Coe, George Hill, Franklin Johnson, William Parr, Richard Smith have died this year. Ordained deacon at the Sunday afternoon service, April 6, are, besides the ones admitted above, Abner Elzey, Lemuel Lynas, James Nipper, Everett Nixon, Harry Scott. Elders now are Arthur Armstrong, Reuben Detweiler, Frank Hickman, Jesse Jordan, Arthur Love, Fitz James Robins, John Stelle, Steuart White (Twenty-one ministers listed as effective in the *Minutes* for 1956 were already members in 1919: George Farrow, Clarence Kerlin, Jesse Hochstedler, Earl Imler, Wesley Bransford, Claude Simons, Edward Antle, B. Brooks Shake, Justin Morrison, Herman Carson, Bertrand Hysewander, George Thomas, Alvin Teeter, Fred Hill, Ralph Plank, Ora Beardsley, John Sparling, Claude Fawns, Samuel Yoder, Victor Stoner, Thurman Mott). Twenty-three men, not counting students and men in army service, are in special appointments.

Of the venerable men who have died this year two have been presiding elders. George H. Hill began life as a lawyer, but entered the ministry in 1882. He had oversight of Richmond District for a term, and twice was delegate to General Conference. William D.

Parr has been one of the greatest church dedicators in history. After service on the Kokomo District he was appointed Assistant Secretary of the Board of Church Extension, and spent most of the rest of his life helping congregations over the last hump of debt by dedicating new edifices debt-free. Four times to General Conference, he was also delegate in 1901 to the Ecumenical Conference in London. Along with these two veterans has died H. Earl Coe, 25, by accidental drowning.

As usual the most significant meeting of the year is Annual Conference held this time at Peru, April 2 to 7. Bishop Thomas Nicholson presides, Dorie V. Williams is secretary, John C. White is statistician, and David S. Jones is treasurer. Six district superintendents make their annual reports and have their pictures in the *Minutes*: W. W. Martin (Fort Wayne), R. J. Wade (Goshen), B. S. Holloper (Logansport), James A. Beatty (Muncie), Somerville Light (Richmond), and M. S. Marble (Wabash). Two of these are retiring this year, Freeland A. Hall following Holloper, W. B. Freeland following Marble.

We find in the *Minutes* provision for nine boards, sixteen standing committees, and eight special committees.

As to the daily program, much is familiar from earlier years, and also much destined to stand for many more to come. This year the opening day is Wednesday, with celebration of the Lord's Supper, roll call, organization, listing of standing committees, business, and passage of character of some districts. Thursday is devoted to business and the meeting of the Preachers Aid Society. On Friday comes more business and the admission of men on trial and to full membership. Saturday is busy with reports, a joint session with the Laymen's Association, and presentation of the Centenary program. Sunday sees the men gathered for the familiar love feast, morning worship, memorial service, and ordination. On Monday the business is finally finished, the statistician and treasurer give their reports, the rest of the disciplinary questions are asked, devotions are held, and appointments made. Not much, really, changes with the years.

Among the hymns sung are many sung also at the session of 1900: And Are We Yet Alive, My Country, 'Tis of Thee, O Could I Speak the Matchless Worth (four times!), Come Thou Fount, Blessed Assurance, Faith of Our Fathers (three times), In the Cross of Christ I Glory, The Morning Light Is Breaking, O For a Thou-

sand Tongues, Awake My Soul in Joyful Lays, He Leadeth Me, Jesus Shall Reign, True Hearted Whole Hearted, How Firm a Foundation (twice), Thou My Everlasting Portion, Jesus Calls Us, and Onward Christian Soldiers.

The host pastor, Charles H. Smith, is busy trying to provide for the unwonted crowds in his church, and has accepted an offer to make use of the Christian church nearby for the Laymen's Association. The Woman's Foreign and Woman's Home Missionary Societies are holding their anniversaries on Friday evening. The Centenary Minute Men meet at the same time.

As an item of choice opportunity everyone wants to hear the renowned Dr. Frank W. Gunsaulus in his address, "Destruction and Reconstruction from the Viewpoint of the Church." The meetings of this Annual Conference are exciting enough to impress most of the 11,179 inhabitants of Peru. Among the highlights are the retirements of the two district superintendents, each of whom is given a purse of gold; fine sermons by Bishop Nicholson; an address by I. Garland Penn for the Freedmen's Aid Society, "Methodism Justified in Educating the Negro"; the first report of the new Commission on the Rural Church; and the patriotic, yet well founded report of the Committee on the State of the Country by George R. Grose.

Of special significance is the new concern for the rural church. As the Committee recommends, district rural commissions are to be set up, circuits are to be reduced further in size, even at the expense of closing some churches, and all rural pastors are urged to attend the Annual Conference at Purdue. W. W. Martin, reporting for the Fort Wayne District, says, "What will our city churches do when there are no members moving in from the country churches?"

The Social Service Committee commends the work of the Methodist Federation for Social Service, and the Committee on the State of the Country commends the League of Nations. The Temperance Committee deplores the increase of cigarettes among soldiers. The whole Conference approves a resolution against the appointment to public office of George H. Herren, "Noted, pronounced, and operative free-lover."

At the district level the Methodists are likewise active. The various district meetings are pretty well stereotyped by this time, differ very little from region to region. But this year the meetings have a very special task: planning for the great coming Centenary. Dele-

gates to the Wabash District conference meeting in First Church, Marion, March 4 to 6, listen to several speeches about aspects of the Centenary, and they begin to use the terms as if it were common among them. Five men—A. C. Wischmeier, H. L. Liddle, David Wells, J. T. Bean, and M. O. Lester, present a symposium on the Centenary. What is this new thing? We shall find out as the year progresses. Other districts are meeting in similar manner: Muncie meets at Anderson First, Richmond at Centerville, and Fort Wayne at Decatur in the old church. At the Logansport District meeting, April 24 in Grace church, Kokomo, after listening to intellectual papers on "Spiritual Bible Study" by Thomas Davies, "Evangelistic Pastoral Visitation" by H. R. Carson, and "Careful Sermon Preparation" by A. E. Leese, the members begin planning for the Centenary, especially an exchange of pastors with Fort Wayne District in mutual aid on the missionary campaign.

In all these district meetings the ladies are by no means inactive. The Woman's Foreign Missionary Society of Fort Wayne District holds a meeting at Auburn, October 14 and 15, with Mrs. W. W. Martin presiding. The delegates listen to an address by Miss Anna Gloss, a medical missionary in China. One of the most entertaining features is a playlet by the King's Heralds during the children's hour. The president elect is Mrs. W. Z. Zahrt of Fort Wayne. In Logansport District the members of the Woman's Home Missionary Society gather at Macy, June 10 and 11 under the presidency of Mrs. W. A. Griest of Elwood. Two conference officers, Mrs. J. C. White and Mrs. Elwood Starbuck, are present. Mrs. W. T. Arnold of Kokomo has charge of devotions, and Mrs. Savage of Macy offers welcome greetings in poetry.

Of all the district organizations, however, among the most active is the Epworth League. The Fort Wayne District is happy in the possession of the coveted silk banner provided by Bishop Leonard for the best League among some five hundred competing. This honor comes as the result of the following achievements and records: 2,885 in study classes, 74 Christian stewards, 911 in the Fellowship of Intercessors, 574 Twenty-four Hour Day Leaguers, 34 honor roll chapters, 825 new members, and 60 life decisions. In September this district league meets at Sweeney Park, Fort Wayne, for the Booth Festival, benefit of Hope Memorial Hospital. Goods and money worth \$1,100 are collected. Monroeville Epworth League easily wins the decorations prize. Penny and peanut grabs, potato

aces for the girls and wheelbarrow races for the boys, and baseball for the men offer ample entertainment.

A different kind of district meeting is held at Winchester, Richmond District, in June. The Epworth Leaguers hear music by the Neff Quartet, watch a little play by the Pennville League, and debate on the topic: "Resolved, that my department is the most important one." Among the new officers are Earl Able of Hagerstown, Anna Arbogast of Losantville, Ada Lewis of Middletown, Agnes Ross of Winchester, and Ira Andrews.

This year a new movement among the youth is heard: "Win My Chum." A Win My Chum campaign at Warsaw is proving quite successful, with about forty-five attending each night. L. J. Naftzger takes charge of the final dedication service, at which thirty are consecrated.

Not only among youth, however, is the evangelistic spirit alive. A large number of revivals are being held, in spite of the severe epidemic of influenza that has taken so many lives and closed so many churches. Health authorities look askance at church meetings bringing crowds together in a small space. Nevertheless, a five-weeks revival at Market Street Church, Logansport, held by the pastor John F. Edwards, brings sixty conversions at the altar, fifty-five decisions in the Sunday School, and forty-five new members. Others are being held in Anderson First, Lewisville, Dunkirk First, Alexandria First, Goldsmith, Knightstown, New Castle, Richmond Grace, and so forth. In Muncie District J. A. Beatty is conducting evangelistic meetings on his rounds, "like the old type of presiding eldership." In the same district we hear of a district school of evangelism at Auburn. Two camp meetings are recorded, at Battle Ground and at "Salvation Park" (Cleveland).

To house all of these new converts new buildings are going up, although not so rapidly as in 1900. These new structures are to be found at Nevada, Pierceton (begun by G. F. Hubbartt, continued by G. E. Whitten with \$12,000 "hilariously subscribed"—but not so happily paid), Atlanta (last church dedicated by W. D. Parr), Richmond Grace, Sweetser, Greensboro, Boxley (which raised \$8000 on a \$7000 Centenary apportionment, plunged immediately into a three weeks campaign for a \$14,000 church, raised \$10,000). After eighteen long years the Elwood church is finally debt free.

On the local level many interesting things are happening. Among

them are the troubles at Warren. War and the flu epidemic have closed schools and churches for seven weeks. In spite of everything this is a good year. A "Centenary Dinner" is held on New Year's Eve in the brick church built in 1896. The Choir under Miss Bess Work is giving a Christmas cantata, and a new furnace is going into the parsonage. M. O. Lester is pastor. At Logansport A. W. Lowther is preaching on the topics "The Great Quartet: Lloyd George, Clemenceau, Foch, and Wilson," "Shall We Hate Germany Forever," "Shall the Jew Have Palestine?" When the pastor at Santa Fe wonders, in spite of the large attendance, where some of his people are, he discovers they are waiting at the parsonage with a surprise of provisions and refreshments. And during the summer at Peru seven churches cooperate in union services held on the court house lawn, assisted by two brass bands.

All things this year, however, point to the Centenary. It is the most common word at almost all gatherings. What is the Centenary? Over all the church—both South and North—plans are being laid for the greatest missionary effort ever made in Methodism. In the next five years the Methodists will raise \$75,000,000 for missions. This is soon to be increased to \$105,000,000. The schedule runs as follows: Mobilization Week, January 5-12; Revival Campaign, January 12-26; Ingathering Day, January 26; Final Stewardship Campaign, February 2-March 15; Preparedness Day (Easter Sunday), April 20; Enlistment Sunday, April 27; Over-the-top Sunday, May 4; Victory Sunday, May 11; Centenary Celebration at Columbus, Ohio, June 20-July 7. The revival and stewardship campaigns are intended to be in the interest of the local church and in preparation for the financial drive in the spring. Pledges are sought for the whole five year period, while payments may be distributed over several years. Here is a sustained attempt to raise the sights of American Methodism to the true proportions of the missionary challenge.

At First Church, Fort Wayne, January 2, meets a North Indiana Conference Council of the Joint Centenary Movement, including many laymen. Here are laid the plans for application of the Centenary to the local area. District, and in Fort Wayne and elsewhere subdistrict meetings, are being held for instruction and inspiration.

The vigorous district superintendent of Richmond District, Somerville Light, gets under way early in February with a series of six conferences, at Greenfield, New Castle, Richmond, Dunkirk, and

Winchester. A Centenary team composed of Light, H. L. Overdeer (the district missionary secretary), H. L. Butt (an attorney of New Castle), and Dr. W. J. Davidson of Evanston, Illinois, visits each to lay out the Centenary program.

An early gift, providing a standard for the later campaign, is the \$15,000 of A. B. Cline of Bluffton. In one of the early phases, stewardship, Goshen District does well with 2,865 enrolled in the Fellowship of Intercessors, 659 in the Methodist Million (membership campaign), and 37 life decisions—all this in spite of the worrisome flu epidemic. In the middle of the work is R. J. Wade of Goshen District, a man already caught up in the work of the Chicago Area even while district superintendent, soon to be designated head of the new work for World Service and then to be elected Bishop. In his report he explains his dual role and then emphasizes the need to clear the decks for the Centenary. Current campaigns like the War Fund, Purdue Student Pastor's Home, General Conference Expense, Indiana Methodist Hospital, Asbury Memorial Statue, and the Conference Claimants Fund, must not be allowed to clutter up the way.

As the Centenary is expressed at the local level, Mishawaka is getting organized in January. On one Sunday several Minute Men (lay speakers) give seven minute addresses. The Minute Men of Muncie District churches march in parade in Anderson, one thousand of them, carrying Centenary banners and accompanied by four brass bands. At eight o'clock they gather at First Church for a great song service. Dr. Fred B. Fisher and Bishop Nicholson speak.

When the time for the great effort to raise \$105,000,000 arrives, a goal many consider utterly impossible, the *Western Christian Advocate* enters the lists with a special missionary number (May 7), devoted almost entirely to the Centenary. The lead editorial is called "A Pentecost of Gold." Bruce Barton has an article on "Personally, I Think It Is About Time We Cleaned up the Whole Street." Other articles deal with hungry India, the crisis in Europe. There is a double page full of missionary pictures.

By late May reports begin to come in "over the top." Among the first is Goldsmith. Here also are Mishawaka with \$50,000, Warren with \$10,225, Redkey with \$12,550 apportioned and \$18,595 pledged. Fort Wayne District begins its campaign early, with the help of Logansport pastors, and soon has \$260,000 of the \$464,100 district

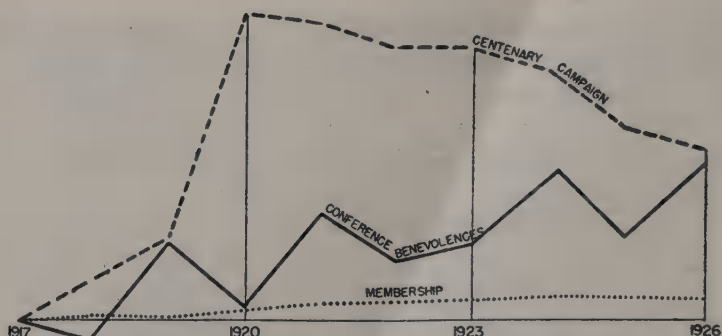
quota. One day later the figure is \$333,413. Fifteen churches are over the top. Muncie District gets \$260,000 between Sunday and Tuesday. But Richmond District is the first to report over the top, for Somerville Light sees to it that every charge is in order. His is one of the first four districts in the whole Chicago area. How this is done may be seen at New Castle, where the pastor, W. W. Wiant, who is also district director of the Centenary, plans the campaign for May 8-11. After a banquet on the first day thirty teams go out. By Sunday afternoon the apportionment of \$27,880 is reached, and by evening the pledges run to \$36,384.

The district reports, as of June 17, are as follows: Fort Wayne, 112 per cent of quota, Richmond, 112 per cent, Goshen, 100 per cent. Wabash, 100 per cent, Muncie, 100 per cent, Logansport, 98 per cent. In the country at large the immense campaign is amazingly successful. The progress report for June 7 shows four areas over the top, bringing the total pledged to \$105,535,728. A week later the figure is \$109,772,265.

After it is all over (and there is poor psychology in this thought) a gala celebration is held in Columbus, Ohio, chosen for the national Centenary Celebration opening June 20. Each day is designated for some special area or group. Over 600,000 persons attend, large numbers from North Indiana Conference. Some churches pay the expenses of the trip for the pastor and his wife.

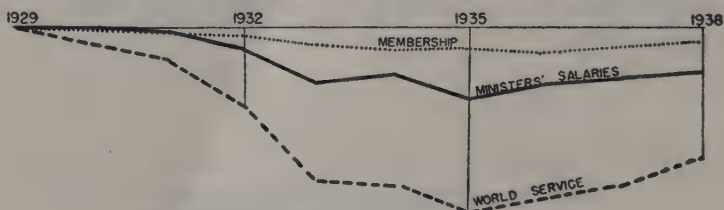
After the pledging comes the paying. This first year is not so hard, for enthusiasm is running high. Muncie District is one of only seven in the whole country—the only one east of the Mississippi—to pay, in each charge, the full apportionment for that year. This district is laying plans for the next phase, the evangelistic effort.

And so ends the financial aspects of the Centenary. As we shall see, it carries with it mixed results. But now the flush of victory is in almost every church, as the impossible is realized. Here is a tremendous boost to the confidence of Methodists. It comes in the wake of wartime idealism, but is achieved during a year of much unhappiness and disillusionment. The inevitable let-down has arrived, and Americans generally witness the return of the soldier to—what? Dislocation, unrest, confusion, labor dissatisfaction, reviving isolationism—these all contribute to a sense of frustration. In the midst of it Methodists win out in the greatest campaign of all—the Centenary.

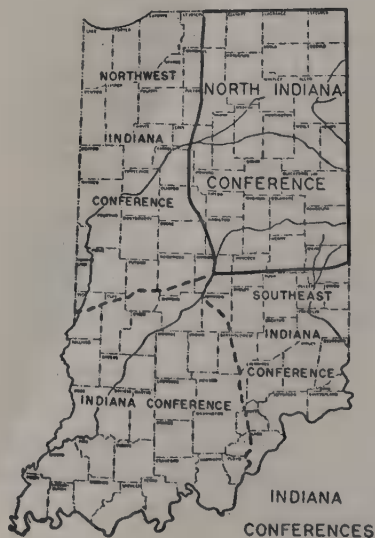


THE CENTENARY CAMPAIGN 1917-26
COMPARATIVE RATE OF CHANGE

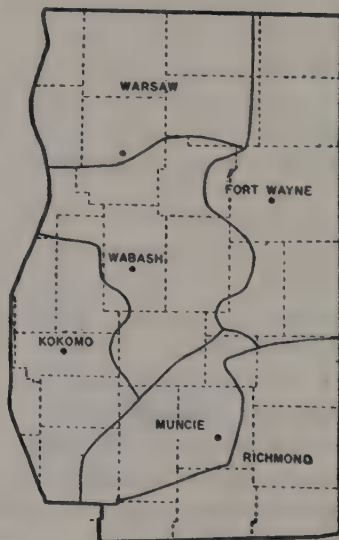
THE DEPRESSION PERIOD 1929-1938



COMPARATIVE RATE OF CHANGE



1852



NORTH INDIANA CONFERENCE 1950

This is what it was like to be a Methodist in 1919. Now let us turn to the narrative of the years between 1914 and 1928.

The period under consideration came in on the terrifying surge of World War I, and it went out on the discouraging ebb of the Great Depression. In the middle lay the Twenties, sometimes described as "gay," perhaps better identified, in the long view, as gloomy. The price of farm land between 1920 and 1932 went from \$126 to \$51 per acre. If it was the time of the flapper and feverish prosperity, it was also the time of the Red Scare and agricultural depression of 1919-21, the unthinking return to "normalcy" and isolation, the Ku Klux Klan, industrial strife, early depression in Indiana, and the disreputable presidential campaign of 1928. Through it all Hoosiers presented a neat cross-section of American life. The balance between rural and urban population was almost identical with that of the nation. But over 55 per cent of the citizens owned their own homes, as compared with 37 per cent in the nation. It was a stable society, yet Indiana was shaken with the same turmoil that upset the country. That famous son of Terre Haute, Eugene Debs, was imprisoned with others on the wave of post-war anti-Red hysteria. In 1922 D. C. Stephenson moved to Indiana and continued in Kokomo his infamous career as Grand Dragon of the K.K.K. For a time, in 1924, the membership claimed for this organization was between one quarter and one half million, one tenth of the population of the state. An unsavory murder in which Stephenson was implicated ended the real power of the Klan, and publicity obliterated the remains. The churches did not escape this entanglement with the world, no more than they avoided the industrial strife rampant throughout the nation. Cities like Anderson with its Delco Remy plant both benefited and suffered from the vigorous industries rising in their midst. Kokomo bustled and bristled with activity, and the Nickel Plate ran right down the street. Such was Indiana in the years after the War.

Of all the enterprises of the Methodist Episcopal Church the Centenary made the deepest impression. The year 1919 surveyed above saw the introduction of the five year movement to support missions around the world. Along with the financial campaign an effort was made to win a million new members. In 1920 Fort Wayne District made independent plans for a simultaneous evangelistic campaign along with the financial drive.²⁰ Richmond District reported in the same year the largest number of converts in many years.²¹ In a

total membership of 13,998 there were 1832 conversions and 1950 accessions to membership. The district was well represented with Minute Men, tithing stewards, intercessors, life service volunteers, unit leaders, and win-one legion members.

All these were needed, for the apportionments ran high. Fort Wayne District was unenviably first with nearly \$500,000 asked in pledges; Muncie was apportioned \$418,000, Richmond \$410,000. As it turned out, every district made its quota in pledges. Some districts and many local churches enthusiastically went well over the apportionment, as is seen in the survey of 1919. With a sense of doing well a good job thousands of Hoosiers made the joyous pilgrimage to Columbus, Ohio, for the colorful Centenary celebration in early summer of 1919. Here was a spontaneous expression of the idealism engendered by the World War and the hopes of President Wilson. At last people could put the hand to a task that involved life-saving, not life-destroying. When men have been separated, a vast longing develops for reunion. Here was a brotherly hand across the sea. This was the Methodist Centenary, in which joined both northern and southern branches. During this same period the Methodist Protestants were engaged in a Million Dollar Campaign, of which the Indiana Conference had raised \$43,000 on a goal of \$55,000.²²

Let it be noted that, in the ten-year period, membership rose from 82,197 to 94,545, almost exactly fifteen per cent. This was net gain, and takes into account losses for various reasons, including roll pruning (the age of World Service apportionment was approaching). A certain portion of the other increases, therefore, simply reflect a larger membership. But this factor does not explain the tremendous surge of giving in the early years, nor the net growth at the end. The figures for the total disciplinary contributions reflect most accurately the specific effect of the Centenary. Here the giving rose from \$108,920 in 1917 to a high of \$527,607 in 1920, or 400 per cent, moderating to \$280,953 in 1926, still up over 160 per cent. If the picture is extended chronologically, the year 1916 was much lower than 1917, and the years between 1926 and the depression virtually ended the decline.

It is further interesting to note that Sunday School enrollment declined in general, the lowest year being the same as the highest in Centenary giving. The highs for the W. F. M. S. and the W. H. M. S. occurred in 1923, and did not decline appreciably thereafter.

The effect on Annual Conference benevolences is seen in the form of inverse ratio, going down in the year of Centenary high, but spurring to a new and amazing high in the last year. Most significant is the increase in Conference benevolences after 1923, when the Centenary as such ended.

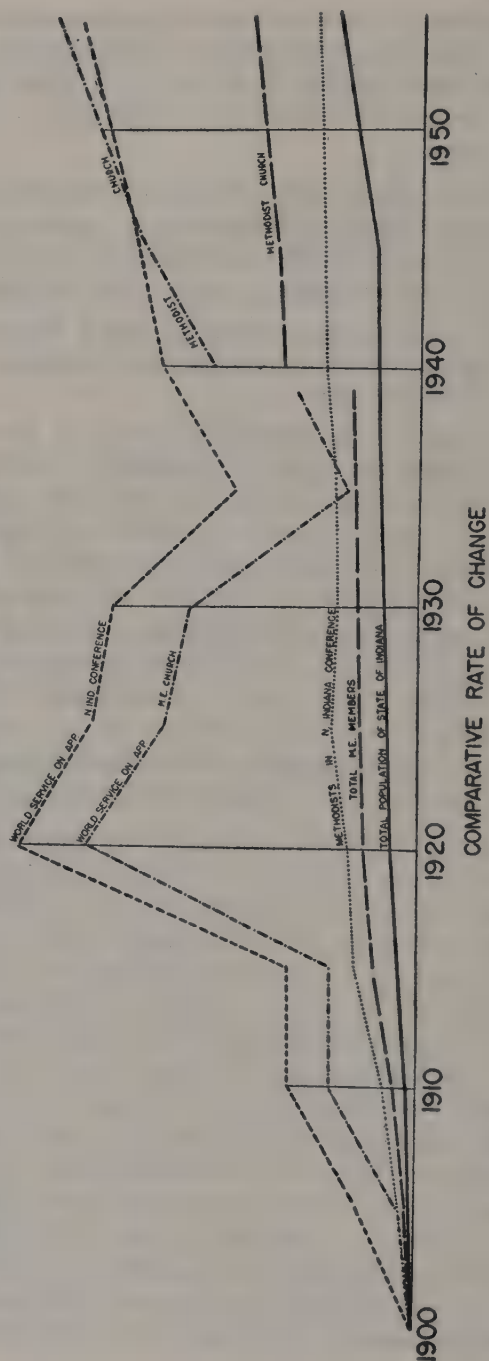
The *Minutes* for these years are full of explanations, regrets, and complaints concerning the fulfilment of Centenary obligations. The Goshen district superintendent remarked in his report for 1921 that the men who took the original pledges had the lighter task:

But now with the bonfires dead, the bugles silenced, the team workers departed and men are left alone to grapple with collections on the dead level—the real hero must appear.²³

Now it appears that, in the flush of victory, too many optimistic estimates were made, too many subscriptions were signed lightly, too many after-death bonds provided with vague terms of settlement. Yet the figures show no sad decline this early. Still in 1922 North Indiana Conference could report collections very close to the original *apportionment*, while Northwest Indiana Conference was unable to go beyond 76 per cent and Indiana Conference 61 per cent.²⁴ The church at large ran close to these latter figures, and in 1921 had been 28 per cent down. A desperate effort was made in 1923 through the "I Will Maintain" campaign to bolster up existing pledges and bring in new ones. The Logansport district superintendent explained that railroad strikes had hurt the people in his area.²⁵

By this time R. J. Wade, formerly district superintendent in the Conference, was acting as corresponding secretary of the General Board of Conservation and Advance, out of which developed the program for World Service. The Conference now had a Committee on Conservation and Advance, which regularly set forth the nature of the new program.²⁶ The district superintendent's report for Fort Wayne District in 1924 is instructive.²⁷ During the first four years the district had paid 88 per cent of its apportionment. But it was pointed out that in the three years *before* the Centenary, 1916-19, giving to disciplinary causes had increased 152 per cent from \$12,513. During the last year Bluffton First and Auburn First had paid \$12,872, more than the whole district in 1916. Last year the churches of Fort Wayne city paid \$3574 more than the whole district in 1916. The five county seat towns paid three times the whole district in 1916. In eight years the increase amounted to 475 per cent. Of the districts, Richmond under Somerville Light managed to keep

METHODISM 1900 - 1955



This chart shows various items of population, membership, and contribution in terms of *per cent of change*. The acuteness of the angle of a line up or down indicates the per cent of increase or decrease for that item. All lines begin at the same arbitrary point for purposes of comparison. Some go up faster, others down more slowly.

its payments up almost to the full apportionment.

It was in 1923, when the decline in payments became serious, that the magnificent World Service book was distributed, many copies being sold throughout the Conference. In answer to the continued decline the argument was advanced, and rightly, that the Centenary had been a period of extraordinary effort, intended to be a peak, and that it was not fair to insist on that high level as permanent. An apportionment some two or three times higher than before the Centenary would be eminently acceptable.²⁸

That the struggle to maintain missionary giving during the twenties, when the nation was in the throes of an isolationist reaction, was desperate is indicated by the predicament of Somerville Light, who made his sixteenth and last report, for Richmond District, in 1925.²⁹ Although his district was up to 95 per cent of its apportionment for World Service and hence led the Conference, the area (by now Indianapolis), and most of the nation, still the giving had fallen short of last year by one third (from \$76,506 to \$35,000). This was a bitter pill for a vigorous leader devoted to the larger cause of his church. General discouragement was expressed by all the district superintendents in their reports in 1926. C. H. Smith, of Goshen District, reported that, when he went the rounds of the district in moderate pride with charts showing that the per capita giving of his people was higher than in any other district, the net result was the expression of a desire to reduce giving forthwith in order that other districts might have the dubious honor.³⁰ Personal reminiscences of this venerable man, given to the author, emphasize the damage to morale occasioned by the decline. Not until 1927 were the men able to report finally a noticeable increase.

The Centenary left its marks, good and bad. It has even been maligned. But in the long run it must stand as a magnificent effort to heed the call to Christian stewardship, and a notable achievement. If it fell short in some respects, which human endeavor does not?

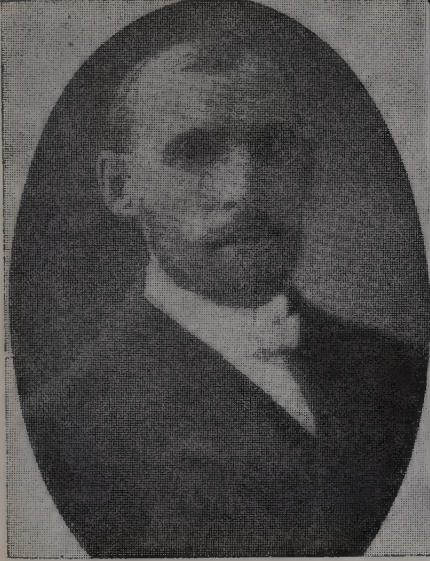
Turning now to the broader aspects of Conference history, 1914-1928, we may take cognizance of some statistics with which to compare the picture in the previous period and those later. Membership rose, not every year, but in general, from 73,228 to 94,798. This provides an interesting contrast to enrollment in Sunday School, which increased gradually from 85,967 (more than the membership) to 90,814 (less than the membership). At the same time the number

of churches decreased from 492 to 428, a numerical reduction almost startling. The twenties were strewn with the shells of abandoned churches, almost all of them little by-passed country structures, memorials of an earlier, more rural, more local, and simpler society. The scraping of road machinery and the throb of automobile engines were already leaving the little country church high and dry from the currents of life. Salaries of the ministers serving these fewer localities rose from \$226,978 to \$460,647, excluding house rental value in both cases. The valuation placed on the 492 churches of 1914 was \$3,669,794; that on the 428 to 1928 was \$6,647,425. Symptomatic of a radically disoriented program for youth is the decrease in membership of the Epworth League from 10,691 to 7,661. Over the whole period, skipping altogether over the Centenary period, missionary giving went from \$49,994 to \$193,842, including both foreign and home aspects. For themselves the W. F. M. S. increased contributions from \$13,735 to \$49,492, and the W. H. M. S. from \$13,638 to \$33,881. These are quite enough statistics to indicate the trends of the times, in so far as figures will reveal. It might be noted here that, from 1916 on, non-resident members were no longer counted in the membership figures.

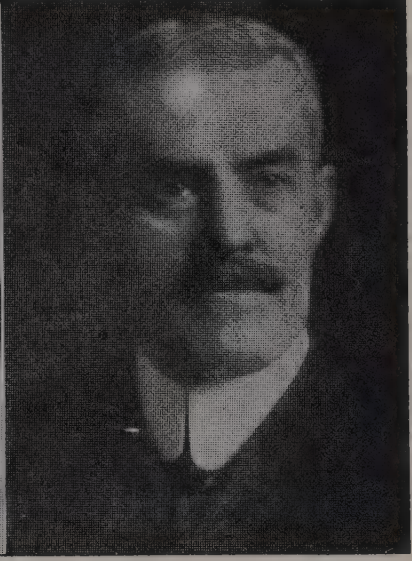
It appears that long revival meetings were on the wane. In 1918 the district superintendent for Goshen District reported no tabernacle meetings and few evangelists employed.²¹ This does not mean, however, that evangelism was being ignored. The previous year a Committee on Aggressive Evangelism was established. In 1923 in Fort Wayne District results of a statewide campaign were to be seen in total accessions of 1,644 persons, a net gain of 925.²² Methodism in the city of Fort Wayne itself was demonstrating "phenomenal growth" through the whole period.²³ Lakeside (Forest Park) Church dates from this year. Methods of evangelism were changing, use of words was changing, standards of discipline were changing. But the Spirit was still alive.

Among the many persons influential during these years were three bishops: William Fraser McDowell, who presided from 1913 to 1916; Thomas Nicholson, who presided from 1917 to 1920; and Frederick Leete, 1921 to 1928. Sons of the pioneers who faded away were many. Among them a few who attained higher outward prestige were Henry W. Bennett (d. 1916), who had retired in 1911, served a term on Goshen District, was renowned as a great preacher and church builder—especially Wayne Street, Fort Wayne,

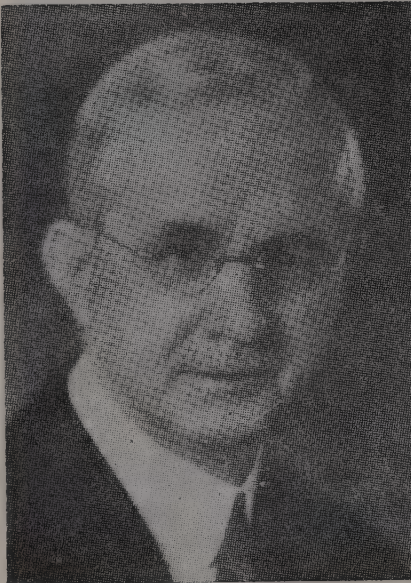
PREVIOUS AREA BISHOPS



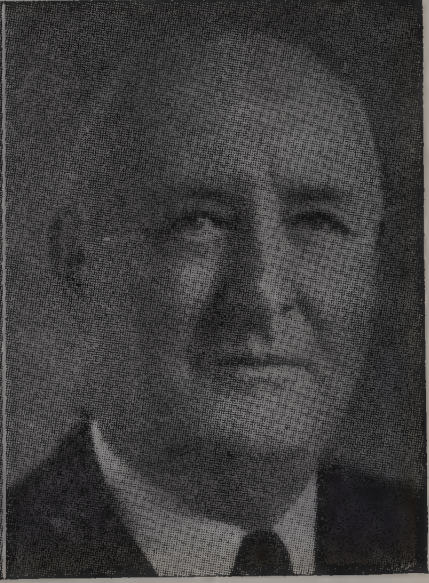
Bishop Thomas Nicholson
1917-1920



Bishop F. D. Leete
1921-1928



Bishop Edgar Blake
1929-1939



Bishop Titus Lowe
1940-1948

and Meridian Street, Anderson. Another, perhaps most venerable of all, was Milton Mahin (d. 1916), who had been born in 1824, entered the Conference on trial in 1841. Methodism in North Indiana is distinctive in part because of the influence of such men as he. Repeatedly presiding elder, he retired in 1895, but for long continued an honored and influential figure, famous for his debates with immersionists and Universalists. Similar in influence was L. J. Naftzger (d. 1920), once presiding elder of Muncie District, but better known as Conference evangelist, gospel preacher, and especially as Conference Secretary for many years. Two other well-known district superintendents who died in office were A. G. Neal and James A. Beatty, both passing in 1923.

The various and sundry affairs of the Annual Conferences were in large part routine, the same questions answered as always, in part unique and interesting. We may select a few of the more remarkable episodes. At the meeting of 1917 at Huntington the publication and readiness for sale of the *History of North Indiana Conference*, by H. N. Herrick and W. W. Sweet, was announced. The session of 1920 was especially notable. April 7 in Richmond was cold and very snowy. At adjournment the weather was extremely cold. Bishop Nicholson warmed the brethren each evening with an evangelistic sermon. On the second day a joint meeting was held in the Coliseum with the Lay Electoral Conference. Another interesting feature was the pilgrimage to Centerville, the birthplace of the North Indiana Conference. A train of automobiles drove out on April 8 for a program and refreshments. A resolution passed by the Indiana Conference in 1842 in this place prepared the way for the formation of the North Indiana Conference in 1844.⁸⁰ This year the Conference *Minutes* began to carry on the cover a quotation from the legal description of the Conference boundary, probably with the interests of the Northwest Indiana Conference in mind.

North Indiana apparently was quite contented in the Chicago area. Or else the members looked with distaste on the multiplication of episcopal areas and also bishops. A memorial of 1920 to General Conference looking toward the formation of an Indianapolis area was roundly defeated.⁸¹ On second thought the Conference indicated that, if such an area was formed in spite of all, it would be loyal and cooperate. This was actually done by order of General Conference, and a constitution for the Area appears in the *Minutes* for 1921. It may be of some interest to note that the first district par-

sonage was procured for Fort Wayne District in 1925. Toward the end of the period negotiations were resumed with the Northwest Indiana Conference, at their invitation, through a joint committee, looking toward the unification of the two conferences, which had been separated in 1852.³⁶ But in 1928 the whole proposition was postponed for four more years.

The history of the lay movement is discussed in a later chapter. But at this point mention should be made of the vigorous efforts made to gain admittance to Annual Conference for laymen—and the equally vigorous opposition thereto. A memorial of 1920 favoring the move was defeated 169 to 6,³⁷ although later the Conference went on record as in favor of the principle. The Lay Electoral Conference of 1925 voted in favor.³⁸ A memorial of 1926 was approved unanimously, but consideration of the proposed amendment that resulted was postponed in 1927, and in the following year the clergy voted definitely against it, while the Lay Electoral Conference voted in favor of limited representation, and then more strongly for equal representation.³⁹ Another illustration of the vigorous activity of laymen is to be seen in the formation of a Methodist Union in Fort Wayne in 1923 and in Kokomo two years later.

The World War and its aftermath brought the members of the Conference to a broader appreciation of the relation of the faith to social issues. This is seen in the existence of at least three committees dealing with such issues: Social Service; Temperance, Prohibition and Public Morals; and the State of the Country. Although this subject is covered more specifically in a later chapter, reference should be made to the expressions of loyalty elicited by a war-time situation.⁴⁰ The moderate statement of 1917 was followed by stronger expressions as the United States entered the war. In general it must be said that the North Indiana Conference exhibited admirable restraint in the expression of its patriotism, in contrast to the pronouncements of some enthusiastic but ill-advised ecclesiastical bodies. R. J. Wade could not resist the impulse to conclude his report for 1918 with the refrain: "God speed Old Glory on!"⁴¹ Perhaps the unhappiest statement is found in the report of the Committee on the State of the Country in the same year:

The Prussian Empire proclaimed the right of might, recognizing no international law, no moral law, and no law of humanity, justifying bestial rape, cruel deportations, wanton waste of the treasures of civilization, and crimes which put to shame the ravages of the hordes of Attila.⁴²

This combination of half-truths and outright misinformation may be explained by the excitement of the times, but it has no place in a Christian assembly and should stand as a warning to those who would take too easily the judgments of the world.

The Conference resisted for a while the hysteria of the Red Scare that followed the war. A. G. Neal of Goshen District emphasized that the remedy for our troubles is Christianity, "not emotion—not fanaticism—not hysteria; but Christianity."⁴⁸ Unfortunately some voices of bigotry found their way into the State of the Country report, in the form of attacks on "hyphenated Americans."⁴⁴

Even less successful were Methodists in avoiding the strain of the Klan, although few anywhere escaped this sin at the time. About the only reference, and that indirect, to the Ku Klux Klan in the *Minutes* is to be found in the State of the Country report for 1923, where a warning is issued against all organizations inciting class and racial conflict.⁴⁶ Serious involvements of both clergy and people in this malady compounded of fear, ignorance and bigotry, was, we may be thankful, temporary and soon repented.

Temperance is discussed elsewhere. It may be remarked at this point that two trends may be discerned: a continued and enthusiastic support of temperance and prohibition following upon the victory of national prohibition with the Eighteenth Amendment and the Volstead Act, and a dissatisfaction with older forms, as indicated by the abolition of the Conference Temperance Society in 1924 on account of inactivity.⁴⁶

Although the general development of Christian education during this period was not spectacular, certain items indicate a new order: At Kendallville the people considered a new community and education building worth \$60,000, more than the value on most churches.⁴⁷ In Goshen District twenty-one of the forty-two charges supported a week-day program of religious education.⁴⁸ Before the end of the period we note the establishment of Wesley foundations at Purdue, the State University, and Ball State Teachers' College. Finally the old Freedmen's Aid Society was modernized as the Committee on Negro Education.⁴⁹ Long-standing doubts about the relation of theological education to the work of the church at the Conference level is seen in the votes on a memorial to General Conference of 1924: Although the ministers voted approval, the Lay Electoral Conference defeated it "by a decisive vote."⁵⁰ The memorial urged financial

assistance to the seminaries, for the training of the ministers.

Every year saw the raising of new churches. Although these decades were not boom times in church building, many of the main structures of the Conference were built or projected. Among the most significant from the point of size were: Warsaw and Nappanee (1916), Uniondale and Churubusco (1918), Pierceton (1920), Muncie Noble Street and Avondale, Ingalls, Whiteley, Hagerstown (1922), Fort Wayne Trinity, Wayne Street addition, Florida, Union City, McCordsville (1923), Marion First (built on a large corner lot in L-shape, providing an attractive corner lawn and trees), Elkhart Trinity (the old one) and Simpson, Goldsmith (1925), merger of First and Grace into Central Richmond, Kokomo Parr Memorial and Trinity, Eaton (1926), East Mishawaka (the old one), Muncie Madison Street, Shideler (1927), Waynedale, Lincoln, Fairview, Anderson Grace, Hartford Grace (Gothic in yellow brick with a great three-door entrance, twin towers), with High Street Muncie in construction. These new churches offset the widespread sale and abandonment of smaller older chapels over the countryside. Nine were so disposed of in 1924 alone.

Rumblings on the ecumenical front continued to grow stronger, as the two branches of episcopal Methodism continued discussions. A resolution to General Conference in 1920 supported the plan of the Joint Commission on unification.⁵¹ A few years later the Laymen's Association voted in favor of a similar resolution, as did the Lay Electoral Conference.⁵² Support was also expressed toward the Indiana Federation of Churches, with the restrictive provision, however, that no financial obligation be undertaken.⁵³

Since the Conference institutions are dealt with in a later chapter, attention here should not lead to repetition. The Preachers Aid Society was strongly advanced by a campaign begun in 1917 for a million dollar endowment.⁵⁴ A revision of the constitution in the interests of greater effectiveness was included in the *Minutes* of 1924.⁵⁵ General advances were made in the areas of hospitals, homes, and educational institutions, and settlement work was undertaken in Fort Wayne.

And so North Indiana Methodism approached another epoch, one that witnessed the Great Depression, the long administration of Franklin D. Roosevelt, the rise of Mussolini and Hitler, and the outbreak of World War II. Il Duce was already in power in Italy,

but Hoosiers paid little attention. A disturbance was reported from a beer garden in Munich, but no one here was concerned. Japan was about to descend on China, and in the interior some unknown Communists struggled desperately. Indianans heard much about anti-religion in Russia, but that was far away. One factor in this new epoch, however, was present and uncomfortably close: That was economic unhealth. Already in 1925 the Logansport District superintendent reported that farmers were losing their lands through foreclosure and that the Haynes Automobile Company of Kokomo was up for receiver's sale.⁶⁶ Bank failures in 1927 tied up sizable World Service funds.⁶⁷ By 1928 a poor corn crop, poor and cheap meat, foreclosures, falling land prices, and many bank failures combined to provide Indiana with a many-faceted depression quite before the collapse of the stock market led to a nation-wide catastrophe (although the full import was not felt till later). Some churches in process of construction were left half-done, sad monuments to better days. Some of the ministers discovered that salaries could go down as well as up. Many members began to cut down on contributions as they faced what seemed to be a bitter choice between food and faith. The realization that the twentieth was not only a new but a sadder century slowly dawned. And yet, as we shall discover, Christians could find sources of strength even then and there.

C. Years of Privation and Struggle (1928-1939)

In many ways the North Indiana Conference came to the end of an era between 1925 and 1935. Of course the onset of the Great Depression set the stage for a new terrestrial drama. Hitler and Mussolini joined forces to raise the specter of global war in Europe, as the Japanese spread the searing flames of imperialistic expansion in the East. The plain fact is that Methodism in North Indiana had to adjust to a new world, full to the brim of new problems. In other ways, however, more intimately related to the essence of Conference history, it came to the end of an era. During the decade the following are among the many influential and experienced men who retired: A. S. Preston (1926), C. M. Hollopeter, Somerville Light (1927), W. W. Martin, C. U. Wade (1929), L. C. Bentley, Dorie V. Williams (1931), U. S. A. Bridge (1932), G. R. Grose, W. M. Hollopeter, J. W. Oborn (1933), and soon after B. S. Hollopeter (1937), almost the last ancient leaf on the tree. Of these men and their co-workers, it might be truly said: There were giants in those days.

Whether or not the age of the Titans was gone, the new men who took their places lived in a different world, and thus they had to make a different form of witness to the Christian faith. Before going into the narrative of the eventful years between 1928 and 1939, let us pause for a glance at Methodist life during one year in the middle of the Depression.

What it was like to be a Methodist in 1933." One of the first differences we notice is that there is no longer a *Western Christian Advocate*. Its place has been taken by a half-brother, the *Christian Advocate*, Cincinnati or Western Edition. It serves a larger area, but still carries generous space for local news. Here we learn, then, without necessity of recourse to any secular sources, of the desperate depths of depression in the first months of the year. The featured report from Washington in the issue for February 16 demonstrates dramatically how near the country was to actual collapse and revolution. Says the president of the American Farm Bureau Federation (not generally an excitable organization), "Unless something is done for the American farmer, we'll have revolution in the countryside in less than twelve months." And says William Green (not at all the most radical labor leader), "We will fight!" What else is to be expected, after five years of bank failures, economic dislocation and confusion, ten million unemployed growing larger each week, hundreds of thousands of young people aimless and helpless?

This is the very year Adolf Hitler became chancellor of Germany, thus adding in the course of the next few months an international dimension to the domestic peril. Franklin D. Roosevelt is already president-elect with a "mandate" by strong vote of the people, but not yet inaugurated. This is the last "lame-duck" intermission in administration; but it comes at the worst possible time.

Let us see how this portentous situation crystallizes in terms of local history in the North Indiana Conference. The first aspect that strikes us is discouragement. The second is courage, the raw kind that cannot and need not be bolstered up by glamorous parades and patriotic fervor. There is something pathetic, yet glorious, about the debate that is held at Kendallville Methodist Episcopal Church early in January, between Everett and Alton Bloom, two talented young lawyers from Wayne Street Church in Fort Wayne: "Resolved, That this depression is a Christian blessing." One way of getting around the hard facts is seen in the report on the fourth quarterly

conference at Lewisville Circuit, which shows "advance along all lines except the financial." The failure of two banks here has brought heavy loss to both church and people. Avondale Church in Muncie is especially hard hit, because it is located in an industrial section. Yet here an eight weeks' revival has brought more than sixty young people to a decision for Christ, the Epworth League is doing well, and a junior league has been organized. J. Walter Gibson is pastor. By way of contrast Normal City church, Muncie, is the only church in the district, and perhaps the whole Conference, with all claims paid in full.

One very unhappy result of the situation has been the reduction of pastor's salaries. But this has come about mainly from another unhappy fact—the decline in income generally among the church people. But the unhappiest result of all is the severe decline in payments to Conference claimants, the retired veterans whose legal and moral claim is unassailable. The *Christian Advocate* devotes a full page to discussion of this scandal in its July 6 issue. The *Discipline* requires that no claim can be paid in greater proportion than any other claim.

Is it any wonder that some are becoming disconsolate, are losing faith in the witness of the church in *any* age and to *any* need? The real wonder is the persistence of courage and hope among so many. The real wonder is their ability to laugh in faith, as they did at the story growing out of an old cartoon that, in the words of the editor of the *Christian Advocate*,

portrayed vividly a company of Prince-Alberted and white-necktied preachers, with their suitcases, tramping down a road toward a railway station, Conference having adjourned. Peeping out from under a dilapidated corn crib and gazing after the departed preachers, groups of spayed chickens were singing thankfully,

And are we yet alive,
And see each other's face?

The urgency of the economic situation is clearly reflected in the report of the district superintendents to Annual Conference, in which is a long paragraph devoted to "The Cry for Bread." Alluding to the current explanation of "overproduction" and the need for "social justice," their report states that in some of the cities of the Conference one half of the population is on charity.

We note with some degree of relief that Methodist people continue in most respects to act like Methodist people—whether that is

all to the good or not. Certainly a few of the younger ministers are not hopeless in looking to the future: J. Thomas Frost, minister at Cicero, marries Margaret Meredith on May 2, J. S. Denbo officiating. When Donald Bailey moves into the parsonage at McCordsville with his new bride, the couple discover large amounts of groceries and household items, and enough cash for a winter's fuel. The "popular young pastor," Wayne Paulen, of Centennial church, Fort Wayne, is home from commencement at Boston School of Theology, where he has received his degree. In many other instances we find the people trying to make the minister welcome—as for example in the old-fashioned "pound party" given W. E. Loveless by his congregation at Cedar Chapel.

Other little episodes, unimportant in themselves, reveal something of the real character of Methodist life in 1933. On the lawn of Thomas Roberts' church, Maxwell charge, on April 21, are planted two white birch trees by school children, the Ladies' Progressive Club, and the church. Rev. H. T. Miller, serving the Claypool charge, baptizes fourteen persons in Yellow Creek at eight in the morning, August 3.

In the big city, Fort Wayne, First church is busy on all fronts. Recently Frederick F. Shannon of Central church, Chicago, has held a preaching mission. Upon their return home from a trip to the Mediterranean and the Holy Land, Rev. and Mrs. C. H. Smith are given a welcome-home reception. The vigorous minister of First is giving Sunday evening addresses reporting on his journey in Palestine. The young people of the church are symbolizing their belief in fellowship by giving for the old people an "Old Berry Street and Golden Age Dinner."

The solitary new church is Ligonier, dedicated before the year is gone, in replacement of the one lost by fire in March. Much more numerous than new churches are centennial celebrations, coming along at frequent intervals this year. On February 5 Goshen First celebrates with a homecoming dinner, presided over by W. W. Robinson, the minister. A pageant, "The Challenge of One Hundred Years," is presented with a cast of one hundred fifteen. In May Trinity in Elkhart puts on a pageant, "A Century of Methodism," written by Irene Dreves. When Bishop Blake preaches on May 7, thirty-two persons are present who had attended the first services in 1862. This is one of W. D. Parr's churches, 1889-90, with an educational wing added 1924-25. The minister is C. A. McPheeters.

Another centennial is observed at Middletown First in October and at Cambridge City. A really significant homecoming is that at Nappanee, October 29 at which Somerville Light, minister fifty years ago, gives the morning address. R. J. Burns is the current pastor.

Among other purely local happenings is the fine gift to Kemp Memorial church in Tipton by Luther V. Shook, amounting in endowment to \$7,500. This sort of thing does not happen frequently in 1933. At Windfall the Harvest Home Festival fills the altar with fruit, vegetables and canned goods. In the evening some of these are put into baskets and taken to needy families. C. W. Myers is minister.

It is noteworthy that, in spite of the depression—or perhaps in part because of it—Methodists preserve their sense of mission, to preach the Gospel. Midwinter revivals are still common in North Indiana Conference. But they must not be as common as formerly, because the reports of the district superintendents are beginning to note the decline of one kind of evangelism as it is replaced by other kinds. Among the active revivals this year are Noblesville First (A. W. Pugh), Albany Circuit (C. A. Pyle), Anderson Noble Street (P. B. Smith), Eaton (R. Lowell Wilson), Fort Wayne First (C. H. Smith). At Knightstown Rev. Dale C. Beatty invites Mr. and Mrs. Ralph Johnson of Jackson, Tennessee, to assist in the series of evening meetings, especially with music and the young people. The sessions with the young people become so influential in the community that they take on the aspect of union meetings. In the great church at High Street, Muncie, sponsored by the young people, takes place a series of evening meetings called "Spiritual Recovery Week." Helping them are the visiting singing evangelists, Mr. and Mrs. Harold Clase of Delaware, Ohio. Each night a different Methodist minister of Muncie speaks: E. E. Franklin, J. B. Sparling, D. A. J. Brown, J. Walter Gibson, and the host pastor, Claude H. King. On the Howe charge a tent meeting is set up on a lot across the street from the church. The minister, Guy G. Girton, forms a gospel team from among his young people who appear several times at different churches in the area. Under the leadership of H. R. Carson, at Portland, with the assistance of the evangelist E. R. Lewis, takes place another successful revival, beginning with a pre-season week of prayer meetings, communion, and an evening with a gospel team from Taylor University. Conversions and reclamations at all these meetings are usually lumped together in the

reports. And in some cases the ministers frankly indicate that the final results are known only in the mind of the Recording Angel.

Increasingly we read of personal, or home, visitation as a device to reach the unchurched who are the very ones who will not come, at least any more, to mass meetings, even in a tent. And this year we begin to hear of a new movement that revives quite varied response in the *Christian Advocate*, the Oxford Group Movement led by Frank Buchman. At Syracuse Ernest C. Wareing of Fort Wayne, Wayne Street Church speaks on the relation of this movement to early Methodism. In general we learn of early interest and even enthusiasm for the movement, followed by disillusionment and rejection.

Another heartening light in the midst of economic "encircling gloom" is the work of the Epworth League. This is the second year, after a long period of numerical decline, that the Leagues show increase in numbers and spirit. It may be that, since the depression has cut off so much, they have left at least their church young people's organizations. The reports of the district superintendents to Annual Conference speak of real vitality. Kokomo District will be a good example. Their mid-winter institute takes place at Kokomo Grace church, with addresses by L. C. Bentley and Professor Raymond Schutz of North Manchester. The district convention is held in Peru for two days in June. The big event here is the Epworth Forest banquet. Officers for this year are: president, Morris Ralston; vice-presidents, Jeanette Carter, Zoe Blossey, Marshall Boyer, Eugene Burkett; secretary, Ruth Woods; treasurer, Dr. Ivan Watt.

Muncie District also holds its convention in the same month, at Noblesville First. Gertrude Crouch has morning watch. Speakers are W. E. J. Gratz of the Epworth Herald and P. B. Smith of Bluffton. The young people's choir of High Street Muncie, under Kenneth Doolittle, give a concert, and the young people of Anderson First give a pageant, "The Black Cross." Claude Rummel is district president. The convention in Richmond District is at Greenfield, opening with a banquet presided over by Rev. F. E. Fribley. The group hear short talks by Mariellen Baldwin (New Castle), George Hammitt (Portland), Evelyn Martin (Richmond), Ethel Kehler (Winchester), Rev. F. A. Ruder (Mount Comfort). Morning watch is under A. S. Clark and Donald Bailey. Song drill is led by Rev. C. C. Collins of Redkey and John Carson of Portland.

The big event for young people now is Epworth Forest Institute, held this year July 24-30 for Fort Wayne, Richmond, and Wabash Districts, and July 31-August 5 for the other three. Each has an attendance of about 1,200. Dean is Dr. John F. Edwards of Huntington. Classes offered are: personal problems of boys, personal problems of girls, world relations, religion and health, Methodist history, citizenship, pageantry.

Other interesting sidelights on the activities of young people are the union services at Dunkirk in which the Epworth League, the Christian Endeavor Society, and the Baptist Young People's Union participate, and the mother-daughter banquet at Howe, the first ever attempted there.

Many of the local activities are similar to those of former years, and need not detain us here. But we notice a new experiment in the form of combined church and Sunday School sessions, as at Bluffton which is following the lead set by A. H. Backus at Peru, and Fairmount (Claude Garrison pastor). The fact that the churches are trying out new patterns, especially in the area of Christian education, indicates a willingness to move forward. Also noteworthy are the leadership training schools. Two are held at Portland, in which forty-seven persons win certificates. This happens to be the fourth year of a six-year cycle covering the entire twelve course curriculum. Two Sunday School conferences are held in Muncie District, following the themes of "The Pastor and the Religious Education Director," "Worship and Its Value," "Chief Function of the Teacher," and an outline of a year's Sunday School work. Several churches are holding Bible schools, as at Redkey for two weeks. Here the Methodists cooperate with the United Brethren, the Christians, and the Nazarenes. E. L. Jones is minister. Dale C. Beatty at Knightstown has instituted a "School Night Service," in which the teachers of the city and township schools and those from the Indiana Soldiers' and Sailors' Children's Home participate. The purpose is closer cooperation between church and school.

This year laymen take a great interest in foreign and home missions, although they continue to contribute less and less. This is the year of the well-known report of the Laymen's Foreign Missions Inquiry, *Rethinking Missions*. This report is received in North Indiana Conference with mixed reactions. The district superintendents commend it in general, but many serious questions are raised, especially about the theology underlying the report. One session of

the Fort Wayne District Conference is devoted to a discussion of the report led by G. F. Hubbartt of Bluffton. This is not the end of lay activity, however, as we see in Wayne Street church, Fort Wayne, where a Men's League of some three hundred men has been formed by E. C. Wareing, the minister. They are organized into three divisions of one hundred each, into companies of fifty under captains and squads of ten under lieutenants. There are no dues, and no stated programs, but these men are on call by the pastor for service.

Among the women the Woman's Foreign Missionary Society this year is hearing Miss Roxy Lafforge and Miss Eva Springer. The Woman's Home Missionary Society is following the theme "Roadmenders" for the year and listening to Mrs. George W. Keen of Cincinnati, publisher of *The Woman's Home Missions*. Many, both men and women, attend the Epworth Forest Assembly in July, to hear Rollin Walker of Ohio Wesleyan University in his Bible hour. Rev. E. C. Wareing gives addresses on "The Social Gospel," "Karl Barth," "The Oxford Groups," "The Theology Back of *Rethinking Missions*," and "Communism as Competitor of Christianity."

The best report on the year's district conferences comes from the pen of the editor of the *Christian Advocate* in Cincinnati, O. W. Fifer. In "The Chicken Dinner Trail" he pays tribute to the culinary arts of North Indiana church women, and relates his impressions in a circle of district conferences at which he speaks. He notes especially the spirit of evangelism, the music by choruses (men's group from Albany and young people at Greentown), the record of the Warren Home, and the forecast that only eighty per cent of the ministerial claims will be met. Those attending the Kokomo District conferences are privileged to hear the minister of the New Castle Disciples church in an address entitled "Booze, Baloney, Bunk, and Ballyhoo." F. A. Hall in Richmond district is laying out a complete fall program in mimeograph form, including home visitation, missions, youth workers training, and young people. But in Muncie District the ministers and their families gather in McCullough Park in Muncie for their annual picnic.

One very new feature of Annual Conference this year is the direct participation of laymen through the Lay Conference, authorized by the last General Conference. For two days the laymen sit and vote with the ministerial members. Everyone is interested in this

new move toward lay participation in the work of Annual Conference. Another very new feature is the first composite report of the district superintendents. Another is the very small type used in the *Minutes*, a measure of economy. Huge crowds gather to hear the addresses of E. Stanley Jones, lines of people reaching into the streets. During the question period greatest interest is shown in two problems: the Laymen's Inquiry, and Gandhi.

According to informal reports, one of the most entertaining debates of the whole conference is that over the date of meeting. Great ingenuity is demonstrated in devising reasons why it should be held now, or then. Among them are the following: house cleaning, fishing, preacher's garden, weather, Epworth Forest, elementary school, health, evangelism, Holy Week and Easter. This seems to have been the first weighty problem on which the laymen were privileged to vote. The vote this year goes in favor of June. Judge Fred Hines is president of the laymen's conference. Music, in addition to the hymns, is provided by the DePauw choir, a quartet from Taylor University, another from the United Brethren College, Huntington. Bishop Edgar Blake presides and preaches. The order of program is, in all important respects, unchanged, lasting from Tuesday, April 4, through Sunday, April 9, in the First Methodist Episcopal Church, Huntington. Hymns sung are as follows: Never Further Than Thy Cross; Now the Day is Over; Come, Thou Fount; Come, Let Us Tune our Loftiest Song; Lord of All Being, Throned Afar; Pass Me Not, O Gentle Savior; Lord, I Hear of Showers of Blessing; For All the Saints; Jerusalem the Golden; Jesus, Where'er Thy People Meet; Come, Let Us Join With One Accord; Spirit of God, Descend Upon My Heart; Nearer, My God, to Thee; Art Thou Weary; From All That Dwell Below the Skies; Where Cross the Crowded Ways of Life; O Master, Let Me Walk with Thee; How Sweet, How Heavenly Is the Sight; For the Beauty of the Earth; When Morning Gilds the Skies; Blest Be the Tie That Binds; Majestic Sweetness Sits Enthroned; There's a Wideness in God's Mercy; The Church's One Foundation; Lord, Speak to Me; Fight the Good Fight.

Ordained deacons are these men: LeRoy Ragan, Guy Burgener, Jo B. Gates, F. Hazen Sparks, Robert W. Wegner, Arthur S. Clark, James W. McKnight, Orval Wayne Paulen, George S. Chen, Newton Swanson, Homer Studebaker.

Ordained elders are: Robert E. Reed, Donald E. Bailey, James

C. Bean, Herman D. Conway, Paul Bolliger, Ralph E. Davison, Wayne Eller, Damon K. Finch, Albert E. Habgood, Ernest W. Hamilton, J. Ross Jackson, Charles H. Jennings, Dawson M. Liggett, Kenneth S. Maynard, Thurman B. Morris, A Ray Noland, Travis Purdy, Ewart M. Talley.

Although the report of the district superintendents alludes to the general problems, only the publication of the full statistics in the *Minutes* brings out in stark reality the situation as of 1933: Membership down again, although the sickening decline is concealed by inclusion of inactive members in the total for the first time this year; pastoral salaries down again, from \$402,429 to \$320,093 in one year: the total ministerial deficiency up radically to \$90,427; world service on apportionment down; conference benevolences down. The only hopeful light is seen in the increased Sunday School enrollment and a more vigorous Epworth League. It has been a hard year.

Turning back to the general narrative of the period of 1928-1939, the inevitable changes wrought by time are in evidence. Two honorable district names have been replaced—Logansport and Goshen, which now became Kokomo and Warsaw.⁶⁰ The old issue of redistricting was revived, but promptly buried by the special committee appointed to consider reduction.⁶¹ Other changes would be noted by old timers: Annual Conference now met Wednesday afternoon instead of Tuesday evening.⁶² There was a new service for retired ministers on Sunday afternoon. Modern efficiency and techniques of mass production may be seen in the action providing that reports not dealing with elections or appointments be printed in the *Minutes* without reading. Toward the end of the period G. F. Hubbarth introduced a plan for expediting the united sessions.⁶³ It was received and referred to a special committee for report in 1939; but the imminence of unification deferred action. Reports were also to be prepared ahead of time.

One of the most interesting sessions of Annual Conference was that of 1932, which was housed in the magnificent debt-burdened new High Street church in Muncie. The spacious quarters in this handsome, two-tone stone structure with its high square tower delighted the delegates and helped them forget for a spell the hard realities of depression. Another feature of this session was the presidency of Bishop R. J. Wade, member of the Conference and son of an illustrious father who was also member of the Conference.

These years saw the growing awareness of Methodist and Conference heritage. A resolution was introduced at the session for 1929 looking toward the reorganization of a North Indiana Methodist Historical Society, especially noting the one hundred fiftieth anniversary of American Methodism.⁶³ By 1935 the historical commission was ready to recommend formation of a permanent society.⁶⁴ By 1939 many of the churches were observing the Aldersgate anniversary.

One ancient issue warmed up once again was that of merger with the Northwest Indiana Conference. In 1937 the Annual Conference voted for the appointment of a committee to investigate the matter and report the following year.⁶⁵ This was done, and the report was unfavorable to merger.⁶⁶ Another perennial issue was that of the area headquarters. In 1931 a small fund left in the area headquarters fund was turned over to the Epworth Forest Institute, and the next year the Conference voted for abolition of the area altogether, or at least combination with Detroit.⁶⁷ General Conference did join the two with headquarters at Detroit. But, by 1939, Indiana Methodists were enthusiastic for the formation of an Indiana area.⁶⁸

Many men came to the forefront or passed from the scene during these years, far too many to mention systematically. One cannot neglect, however, the retirement of the durable conference secretary, Dorie V. Williams, in 1931, after twenty-six years in that office. He was so durable, in fact, that he was reelected for one more year, actually retiring in 1932.⁶⁹ He died one year later. Mention has already been made of most of the notable retirements. John F. Porter, minister of Marion First, Fort Wayne Wayne Street, Goshen First, Richmond First, Wabash First, etc., died in 1934. Charles E. Line, one of the most honored ancients of the Conference, died in 1937. He had been admitted on trial in 1880 in the old Southeast Indiana Conference, held many charges in North Indiana, served on Muncie District, retired in 1920. Another was C. U. Wade, long-time general secretary of the Preachers Aid Society, who died in 1937. His long career which began with entry in 1881 included service on Muncie and Fort Wayne Districts.

As we have seen so clearly delineated in the picture of North Indiana Methodism in 1933, the churches were struggling through the Great Depression. Cities like Fort Wayne, Muncie, Marion, were hard hit by industrial paralysis and labor unrest. Farmers everywhere were desperate as they helplessly watched approaching

bankruptcy. The General Electric Company and the Wayne Knitting Mills, among others, were laying men off in large numbers, and a walkout at the latter assumed major proportions. C. H. Smith recalls the desperate days at Fort Wayne First between 1932 and 1936. At Marion in 1930 two negroes were lynched.

Methodist churches found to their dismay that large funds were tied up in closed banks, some never to reopen solvent. In 1929 it was reported that nearly every bank in Fort Wayne District was closed.⁷⁰ Salaries of ministers declined strongly in Richmond District as church members found themselves in desperate straits. Groups in churches were organized to help needy families of men out of work.⁷¹ J. T. Bean, leader of Fort Wayne District, could give an optimistic report to Annual Conference in 1932 only by omission of any mention of salaries, world service, membership, Sunday School enrollment, and Conference benevolences.⁷² Seventeen out of the forty-one charges on Wabash District reduced salaries in that year.⁷³ By 1934 the district superintendents were suggesting, perhaps without much expectation of results, a sharing of higher salaries with lower.⁷⁴ Taking a longer view, the report of the district superintendents for 1937 indicates that, out of 248 charges, 236 have reduced salaries since 1930. Of these twelve have returned to the former base, 205 have made some increase, 31 have done nothing.⁷⁵ One method of pulling out of the financial morass was the every-member canvass, being used by more and more churches in these years.

As we have done for the other periods, a comparison of the state of the church at the beginning, in 1928, and at the end, in 1939, may be helpful. Membership figures were not encouraging, since between those years they declined from 94,798 to 84,905. The same decline is seen in the statistics of Sunday School enrollment: 90,814 to 77,730. The number of church edifices continued to decrease, from 428 to 409, but this rate was not nearly so rapid as in the period preceding. Salaries went from \$460,647 to \$362,463. These figures do not tell the whole story, because (1) the increase in the period preceding was almost 100 per cent, and (2) the deepest decline came in the middle of the period. Even the total valuation placed on the churches went down slightly, from \$6,647,425 to \$6,413,190. A further sad decline in the Epworth League brought the membership down to 5,416 from 7,661, but this decline had begun long ago. Missionary giving under apportionment was \$193,842 in 1928, \$85,073 in 1939, exclusive of special gifts that did not noticeably affect the

total. The Woman's Foreign Missionary Society, in spite of heroic efforts, could not avoid a decline in support from \$49,492 to \$27,106. In the same situation the Woman's Home Missionary Society went down from \$33,881 to \$21,114. The only conclusion to be drawn from these figures is that, although membership and giving in North Indiana Methodism was on the way up by 1939, in every category reported here they were notably down from the levels of 1928. These were indeed years of privation and struggle.

New churches were few and far between, scarcely worth following the theme. Miami and Willow Branch (1929), Bennett's and High Street Muncie (1930), Fremont, Richland, Ligonier (1934), Hoagland (1935), Forest Park, Desoto (1937), South Milford (1931) were dedicated. Most of them were replacement of churches burned. Of these the most amazing for these years was High Street Muncie, magnificent but ill-timed. This \$445,000 edifice was dedicated under a debt of \$210,000, a figure that placed Muncie District in an unenviable position in the Annual Conference statistics. The district debt in 1930 was \$174,333. Next year it was \$380,112, about two and one half times that of any other district in the Conference. After ten years Muncie District still carried over half of the Conference debt.

Taking the place of new churches were new souls. The evangelistic spirit was strong, although not universal, throughout the period. Many revivals were held, but the results were relatively small.⁷⁶ In 1936 results were "too disappointing to report."⁷⁷ An effort to grow in the area of spiritual witness was made in 1939, with a motion in Annual Conference to make the next year a special effort in evangelism, with district meetings to lay plans.⁷⁸ Emphasis fell more and more on personal evangelism and home visitation, less on mass meetings to which the unchurched no longer came. The statistics over the years on membership were not encouraging, as they showed an insidious attrition in spite of all efforts.

The same discouragement faced those working on the missions front. Kokomo District began the year 1931 with a brave plan to make a ten per cent increase in missionary giving, ended in the red.⁷⁹ The next year even the large, strong churches succumbed to the pressure for reduction in benevolent giving.⁸⁰ These are some of the factors that brought on the Laymen's Foreign Missions Inquiry of 1933. Efforts were not lacking to recover from the real loss of the depression years. In 1937 the church-wide Million Unit Fellowship

movement occupied a large place in the report of the district superintendents. Men and women were called to renewed consecration of self and substance for benevolences and missions.

As the laymen took a more active part in the work of missions, so they came to join more directly in the machinery of Conference administration. The chief reason for this was the provision made by the General Conference of 1932 that laymen should sit as lay members during two days of the Annual Conference sessions. It must be said that North Indiana Conference lagged behind in support of moves to admit laymen. Although it had approved admission of laymen to General Conference, it was reluctant to make the same provision at that Annual level. Some confusion resulted from criticism of specific plans in the form of memorials. In 1929 an amendment providing for admission of laymen failed 159 to nothing.⁸¹ When laymen finally were admitted, for part of Annual Conference at least, in 1933, they were received with good grace and their help was appreciated. Even though feet dragged at this official level, laymen were active throughout, as always. An effort was made around 1929 to revive the men's brotherhoods, which had declined from the heyday in the twenties.⁸² Visitors like Bert E. Smith and E. Dow Bancroft succeeded in raising interest in the "new men's movement" getting under way throughout the church. A Conference Brotherhood was organized, which met jointly with the Laymen's Association.

Most of the issues relating to social problems are best discussed in the later chapter devoted to this subject. Here might be mentioned the concern of North Indiana Methodists in their Annual Conferences with new social problems rising out of the depression. A joint committee on "The Church and the Present Economic Crisis" made a long report in 1934.⁸³ One of the biggest issues, of course, was the repeal of the Eighteenth Amendment, agitation over which came to a high point in 1933.⁸⁴ The Conference was mobilized to fight against repeal as Indiana voters acted in state convention. One of the more dramatic episodes at Annual Conference took place in 1929, as E. S. Shumaker, official of the Indiana Anti-Saloon Society, was released from the state prison farm where he had served a term for contempt of Court. He was invited to address the conference, and did so on Saturday morning.⁸⁵ A banquet was held in his honor. In this connection it might be made clear that the political campaign of 1928, so far as Methodists generally were concerned, was entered on the

issue of temperance and not of religious bigotry.⁸⁶ Larger portions of the reports by the district superintendents were devoted to social issues.⁸⁷ One of the most persistent issues was disarmament and world peace. The laymen were also considerably agitated over the issue of Communism.⁸⁸

Various new lines of activity are to be discerned in the area of Christian education. In fact, this period witnesses the introduction of quite new concepts, symbolized by the replacement of the old "Sunday School" by a thoroughly integrated Church School. Even in the early years of the depression attendance at Sunday School was turning up. This is not clearly shown by the figures on total enrollment, which took several startling leaps and dives. But in 1931 several district superintendents remarked on the upward trend.⁸⁹ Other developments are discussed in the chapter devoted to the subject. At the college level the Conference by this time had accepted the principle of responsibility for following students to the college campus, either at the church related college or at the great state universities. A special committee was appointed in 1938 to study the religious needs of these students.⁹⁰ Among its recommendations was the provision of a state organization to correlate the different efforts.

The various institutions receiving benevolent support from the North Indiana Conference continued through the difficult years of the thirties, and some new ones were added. The policy of setting systematically the apportionment at so many cents per member was expanded. One of the fastest growing institutions was Epworth Forest, which met a real need, especially for the young people. In these years the full program was developed, beginning with the Assembly toward the end of June, together with a School of Missions. This was followed by an Institute for junior and intermediate girls, and then, for three weeks, the young people's institute proper. Finally, came a laymen's retreat. Later it was found necessary to divide the Institute, with three districts attending each time.⁹¹

The venerable Preachers Aid Society continued its excellent service of providing security. At the age of eighty, C. U. Wade finally retired from his general secretaryship in 1929. During the thirties a pension plan was introduced into the Conference structure, another step toward the present system.⁹² In Fort Wayne the Methodist hospital went through a difficult financial time, in which its fate hung in the balance; but it was saved.⁹³ Wesley foundations were now firmly established in the main educational centers of the state,

including now Ball State Teachers' College at Muncie. The relatively new enterprises, the Kate Bilderback Neighborhood House in Fort Wayne, and the little Bashor Orphanage (name changed to Bashor Children's Home in 1929) grew apace. After 1933 the Conference shared in the responsibility for the Gobin Memorial Church in Greencastle, serving students at DePauw.⁹⁴ The newest of the institutions of the thirties was, typically, Goodwill Industries, established in Fort Wayne in 1938.⁹⁵

During the eventful years since 1900 the Methodist Protestant Church proceeded on its independent way, awaiting the day of rendezvous with its larger brother, the Methodist Episcopal Church. Still it clung to the old loyalties of democratic structure without bishops, tried and true evangelistic methods, more or less conservative theology, yet without heresy hunting. Some important developments should be noted here, before this brave little group of Indiana churches was merged—they were afraid they would be lost—in the larger fellowship. That influential leader of the early years, W. W. Lineberry, suggested in 1915, when he was president of the Indiana Conference, that there ought to be a cabinet, composed of ministers and laymen, to advise the president in the administration of affairs of common concern. This was put into effect in the years that followed.⁹⁶ The years immediately after World War I were filled with the great Million Dollar Campaign, in which Indiana Conference participated with a goal of \$55,000.⁹⁷ Forty-three thousand dollars was raised by 1919.

This was by no means the first missionary effort among Methodist Protestants in Indiana. In 1909 they were proud to report that C. S. Heininger, a member of the Conference, had been commissioned as a missionary to China, the first from the denomination to this great area.⁹⁸

The always active laymen organized a Laymen's Federation in 1914 and elected E. Lloyd Ferris as their first president. Active laymen Mr. and Mrs. C. P. Ryan, offered about fifteen acres of land in 1921 for the purpose of providing a camp ground.⁹⁹ By 1924, through a gift by Rev. W. H. Rogers and diligent efforts by M. F. Iliff, buildings housed camp meetings, young people's rallies, and the Annual Conferences. The grounds were located a little east of Marion.

By 1939 the Methodist Protestants, along with their friends in sister Methodist groups, were ready for union. The church had not

grown since 1900. Its membership had in fact declined notably, from 8,484 to 7,378. Christian Endeavor work was languishing. And yet it would not be accurate to say that the church had not advanced at all. Sunday School enrollment was up, from 8,029 to 9,585. Although there were fewer churches (103 in 1939), they were now valued at \$634,500. Giving to foreign and home missions was incomparably higher (\$13,012 as against \$816). Women's work had grown to the point where Indiana Conference stood sixth among the twenty-three Methodist Protestant Conferences.

The churches of this Conference that lay within the bounds of the North Indiana Conference of the Methodist Episcopal Church were concentrated mainly in Grant County, around Marion, but also in Delaware, Allen, and DeKalb Counties.¹⁰⁰

After many long years of careful and sometimes disappointing negotiation, the ecumenical movement within Methodism came to fruition. First came the new Hymnal for northern and southern branches. In the *Minutes* of 1937 it was reported that 78 charges were using the new hymnal, 107 still had the old edition, and 155 used some other song book. What these latter churches were doing without Methodist hymnals is very difficult to understand.¹⁰¹

This year also came the long-awaited vote on the plan for unification— 207 ministers for and 4 against, 79 laymen for and 1 against.¹⁰² The following year the North Indiana Conference had the graciousness to send greetings to the General Conference of the Methodist Episcopal Church, South, gathered in Birmingham, Alabama.¹⁰³ The action at the General Conference level necessitated a special session held at Epworth Forest, July 20, 1939, for the purpose of electing ministerial and lay delegates to the Uniting Conference that would consummate the merger.¹⁰⁴ When it was finally accomplished some sixty congregations of the former Methodist Protestant Church came within the bounds of the North Indiana Conference, and no congregations from the former southern church.

Although the days in the City of Earth were dark with the clouds of dictatorship and war, the City of God in 1939 rejoiced in this testimony that at least so far His Church was one. Although scars remained, one desperate wound had been healed over.

D. *Years of Unity in the Midst of Turmoil* (1939-1957)

We have now arrived at a point within the clear memory of most readers living at the time of publication of this book. Much that is

written in this chapter must be regarded as valuable for the future record and as a long view on very recent events. Here is the point at which history comes right down to meet—us. This is the world we now live in—World War II and the post-war tensions in Korea, South-East Asia, the Middle East, Central Europe, all of the vast continent of Africa. This is the world of the Bomb.

In previous sections we have surveyed statistically the changes a few years make. In this case the change is startling, revolutionary. In the first place, of course, is the major factor of union. In the church at large the difference in figures between 1939 and 1940 is so radical as to defy comparison. Clearly the church of 1940 is a new church. This radical aspect is not so true for North Indiana Conference, since no churches from the former Methodist Episcopal Church, South, and only a little over fifty from the former Methodist Protestant Church, were added to the numbers. It would seem advisable, therefore, before embarking on a comparative study of the period from 1939 to 1957, to view the story and effect of union itself. It is a thrilling story. Our concern will be that part of the story relating to the North Indiana Conference.

The votes had been taken in all the Conferences of all the churches. The union was consummated at the highest level. Now it remained to put the one church into effect at the Conference and local level. To deal with the many problems involved an organizing session assembled at Marion, August 21, 1939. At first the delegates assembled under the form of the North Indiana Conference of the Methodist Episcopal Church. The By-Laws of the Preachers Aid Society were amended in conformity with unification. Then the delegates reconvened as the North Indiana Conference of the Methodist Church. Bishop J. H. Straughn of the former Methodist Protestant Church was escorted to the platform, and the delegates from that church were seated.

They represented about fifty-five churches in northeastern Indiana. They had just held their one hundredth and last session of their Annual Conference, where they heard the committee on the president's report say:

There is sentiment in the fact that this last meeting of our Conference is the Centennial of its organization. We view with pride this one hundred years of Christian service by the Methodist Protestant Church in Indiana. Eternity alone can measure the results for the Kingdom of God. In loyalty to our Church of the past we pledge ourselves to re-

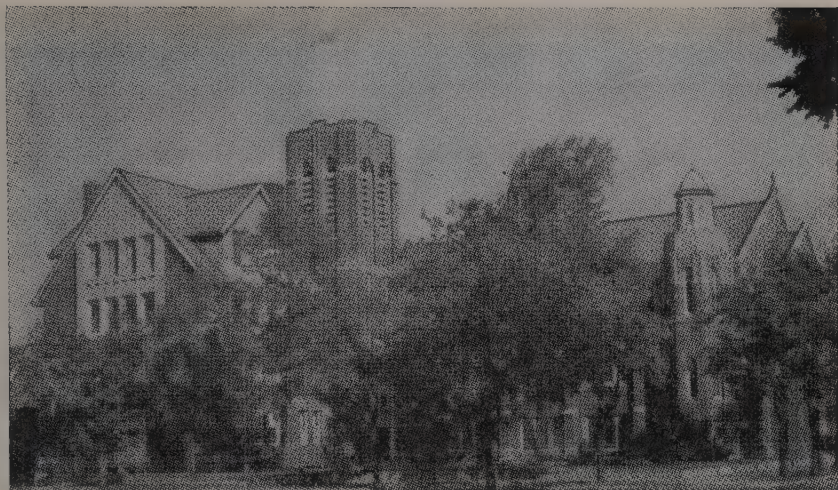
newed consecration and devotion to the larger fellowship of our new Methodism.¹⁰⁶

After these men joined their brothers at the meeting in Marion, the uniting session stood to sing "Blest Be the Tie That Binds." Joint officers and joint committees were elected. Roll call brought answers from thirty-four active Methodist Protestant ministers. Balloting followed for delegates to General Conference. A formal Service in Acknowledgment of Union was held. A resolution was passed authorizing the consummation of union. And there was one church, no longer three.

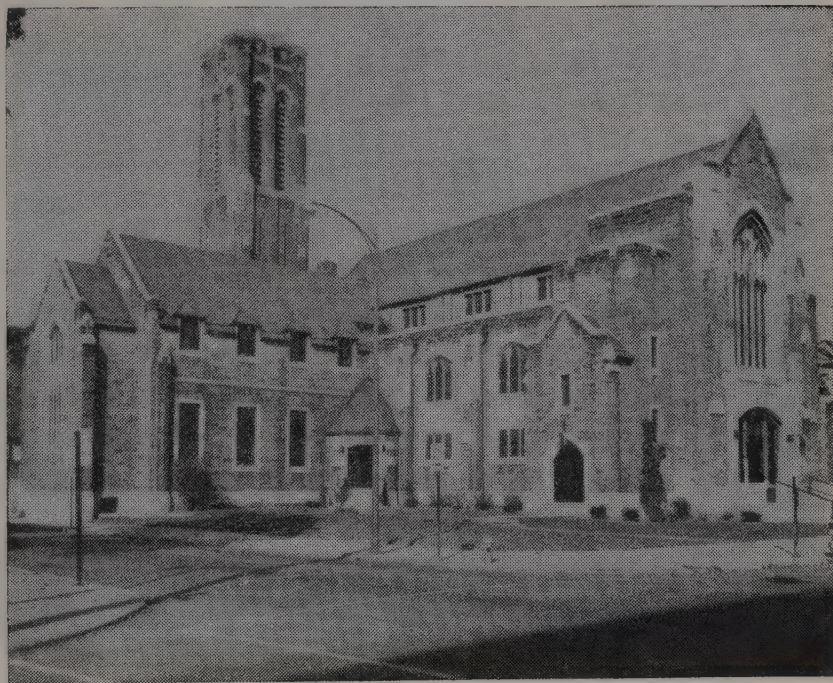
The next year was exciting with reorganization of the various Conference agencies. The first session of the North Indiana Annual Conference of the Methodist Church was in Warsaw, June 5, opening at eight in the evening with the service of Holy Communion. Bishop Titus Lowe officiated as resident bishop of the newly formed Indianapolis Area. Samuel L. Yoder was Secretary of the Conference. In October of 1940 the women gathered to make the radical change from the time-honored Woman's Foreign and Woman's Home Missionary Societies to the new Woman's Society of Christian Service. They met at High Street Church, Muncie, in a spirit of willing cooperation, about eighteen hundred of them. Mrs. J. D. Bragg, the national president, spoke. As a result there appeared four hundred and forty societies with 21,000 charter members. Mrs. O. T. Martin was elected Conference President.¹⁰⁸ Methodist Protestant ministers were received into the Preachers' Aid Society, and signed membership notes upon entry. Plans were made to canvass former Methodist Protestant Churches in the interests of the Society.¹⁰⁷

All next year also more adjustments were being made. Laymen were reorganizing from Conference to local church. In Fort Wayne District a laymen's rally was held in Wayne Street church in February. The district W.S.C.S. could report 71 societies with 4603 members paying \$10,204 for missions and \$16,289 for local work.¹⁰⁸ In Kokomo District the young people were getting the swing of the new Methodist Youth Fellowship, trying to forget the old names of Epworth League and Christian Endeavor. They had four mid-year institutes, several sub-district rallies, and thirty regular Fellowships in operation.¹⁰⁹

Joy at Methodist union did not blind members of the Annual Conference to the larger community of Christians. On the very heels



FIRST CHURCH, MARION
Site of Uniting Conference—1939



MUNCIE HIGH STREET METHODIST CHURCH
W.S.C.S. Organized Here—1940. M.R.P.F. Adopted Here—1946.

of unification the Conference took action to participate in the new Indiana Council of Churches, and moved toward closer relationship and support of that body.¹¹⁰ A few years later a strong vote took a memorial to General Conference in favor of a "more organic relationship" growing out of the Federal Council of Churches.¹¹¹

As we turn to the development of Methodism in Indiana after unification, we note first of all the effect of unification itself. The church is a larger church. The Conference is a larger Conference. The following figures will illustrate, as revealed in the reports for the years 1939 and 1940: membership, 84,905 to 88,760; Church School enrollment, 77,730 to 83,825; Epworth League, 5,416 to 5,803 (as of 1939); churches, 406 to 467; valuation, \$6,413,190 to \$6,821,290; world service on apportionment, \$85,073 to \$92,835; W.F.M.S. and W.H.M.S., \$48,220 to \$54,224. Only a small portion of these increases are to be attributed to normal increment. For the most part they reflect the effects of merger of Methodist churches.

And yet, the differences observed as a result of unification become almost insignificant in contrast to the surging vitality of at least worldly progress of the new Methodist Church in the years that follow. Compare these figures. Membership in 1940 was 88,760. In 1956 it was 114,510. Church schools in 1940 enrolled 83,825, in 1956 108,157. Although the number of churches went down from 467 to 432, the valuation went up from \$6,821,290 to \$24,926,146. Part of this amazing increase was, of course, inflation, but part also a tremendous surge of construction and improvement. World service and Conference benevolences, totalling \$158,351 in 1940, were \$347,109. Although these last figures are probably not exactly comparable, the variable factor would move in the direction of even greater difference.

With some degree of relief we turn from one kind of figures to another kind—people. Most of the rest of the "old-timers" passed from the scene during these years. Probably the most impressive memorial service in terms of those being remembered took place in 1952, when the list included the following, most of them venerable names in North Indiana Conference history: U. S. A. Bridge, John Clawson, Fremont Fribley, Raymond Hart, M. S. Marble, Edgar Moore, John Rose. All the more notable is it that two participants in the service were Somerville Light and Raymond Wade, both recalling the exciting era of the great Centenary. Year after year the lights went out as new ones flamed. To mention only some of those



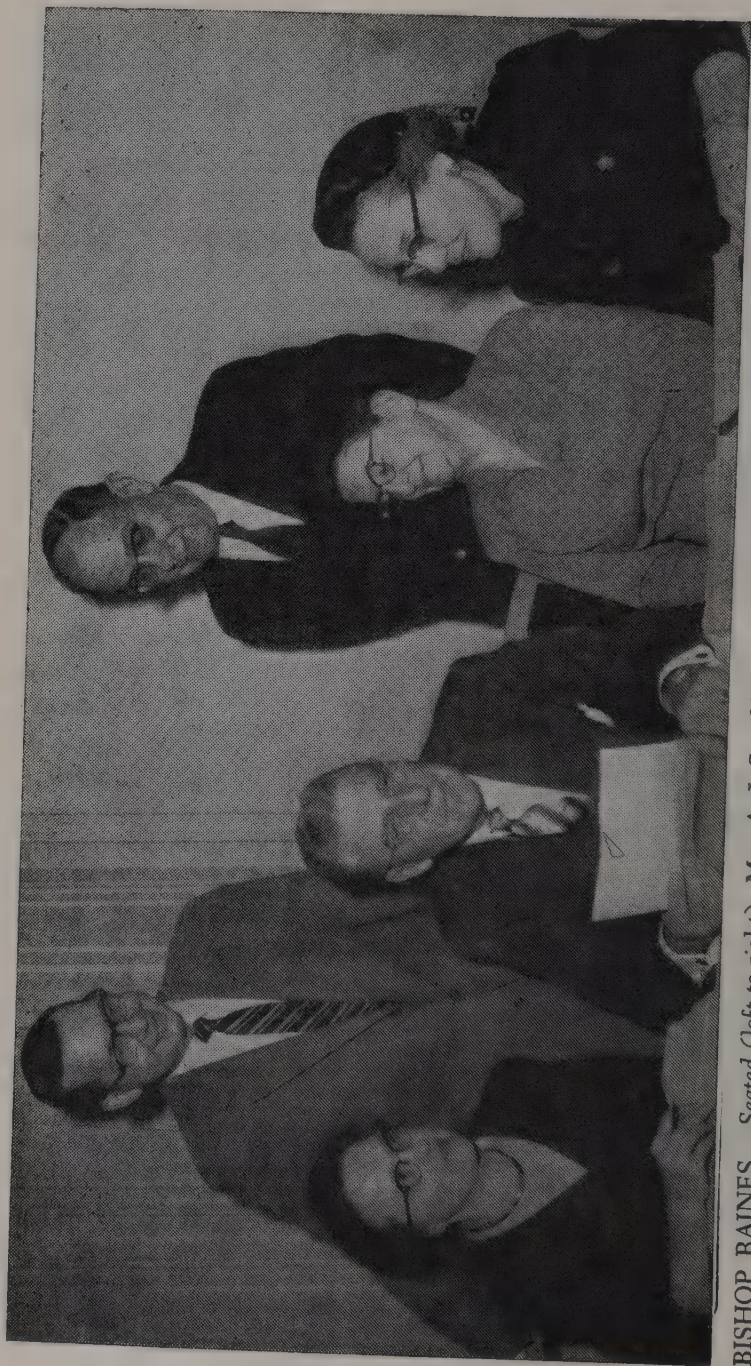
BISHOP AND MINISTERIAL CABINET

Left to right: Rev. George D. Greer, Bishop Richard C. Raines, Rev. Newman S. Jeffrey, Rev. O. Wayne Paulen, Rev. Byron F. Stroh, Rev. Ernest E. Lawshe, Rev. E. Ernest Kaufman.



CONFERENCE LAY LEADER AND LAY CABINET

From left to right: Dana Christner, La Grange; L. J. Pierce, Muncie; H. Owen DeWeese, Chairman, Elwood; Ora Charlton, New Castle; May Tyner, Kokomo; Paul R. Flowers, Secretary, Marion; Otto Fultz, Fort Wayne, was absent.



**BISHOP RAINES
and
OFFICE STAFF**

Seated (left to right): Mrs. A. J. Spaulding, secretary to Bishop Raines; Ruth C. Brown, secretary to Mr. Price; Miss Marlon Thompson, secretary to Dr. Garrison. Standing (left): Nelson Price, public relations director; Dr. Edwin R. Garrison, administrative assistant to Bishop Raines.

who happened to step more directly in the light of history, Frank Dougherty appeared in the *Memoirs* for 1941; Thomas Guild (1942), W. T. Arnold (1943), Frank Lineberry (1949), Dale Stackhouse (1953), M. O. Lester and Somerville Light (1954), Homer Roose (1955).

Of course many of those most active in the Conference entered on trial or first received orders during this same period. And, not least, Bishop Richard C. Raines held his first Annual Conference in 1949, as Bishop Lowe retired after such long service during which he had seen North Indiana move from missionary indifference to world service zeal.

It is very difficult to tell the story of the Conference in recent years, partly because the events are too recent to measure and partly because the programs have poured so prolifically from General Conference, Indianapolis Area, Conference boards, district superintendents, and local church pastors and committees. Some highlights do indeed stand out. Few delegates will soon forget the Conference of 1945, held, under government restriction, during two packed days in First Church, Huntington. Although strictly no more than fifty delegates were entitled to attend as such, so many pastors made it individually that a good attendance was recorded. The pressure of programs is indicated by the fact that, between 1947 and 1953, no less than three full dress special sessions of the whole Annual Conference were deemed necessary: at Muncie for the reserve pension plan to raise \$436,000; at Roberts Park Indianapolis in 1949 to promote the Advance for Christ program perpetuating the post-war Crusade for Christ; and at Grace Church in Hartford in 1953 for the ambitious plan for church extension.

These special sessions point out three major efforts of the period. Of these the pension plan belongs in the area of Conference institutions and is discussed in the appropriate place. The Advance was a quadrennial plan sent down from General Conference of 1948. The central provision was that the minimum goal for the quadrennium should be set at the same figure as the level of World Service plus the offerings through the Crusade for Christ. Since an area of special concern for North Indiana was Germany, a close relationship of friendship and sharing has developed between the Methodists of Indiana and of Germany. Beyond the area of "Advance Specials" came the program for evangelism through membership and Church School. In 1952 the Indiana Area was reported fourth

in Advance giving and seventh on a per capita basis.¹¹³ In 1955 Bishop Raines said that our Area was second only to Richmond in General Advance Specials and second only to Ohio in total World Service and Advance.¹¹³

By 1952 the main emphasis in the church at large had shifted to the immediate crisis approaching through tremendous shifts of population in the United States. Although a few new charges had been established, and although immense sums had been invested in rebuilding or redecorating or enlarging, the church had fallen far behind the population as far as extension was concerned. Burgeoning communities on the fringes of cities, entirely new communities centered around new industry, grew up bereft of churches of any kind. Methodists moved away from home by the thousands and found no Methodist church where they settled. The special session at Hartford presented the need dramatically in 1953. It was pointed out that in the last fourteen years no new points had been established in the Conference.

In this connection new interest was manifested in rural church affairs. Sometimes the work was on a district basis, as in 1945 in Wabash District. Here Keith Hanley and Waldo Adams, district lay leaders, were active in dealing with the country churches on a county-wide basis.¹¹⁴ Other efforts were made at both Conference and Area level. DePauw University was the scene of a Rural Ministers' Summer Institute, Purdue had its Rural Leadership School; attendance was urged at the National Convocations of Town and Country Churches and the National meeting of the Methodist Rural Fellowship.¹¹⁵ Larger interest is seen in the group ministry and the larger parish. One of the most interesting examples of the latter may be seen in the LaGrange County Larger Parish.¹¹⁶ Here six small churches were banded together under pastoral leadership by Donald Koontz and Karl Harris.

Two hundred and twenty-four communities within the Conference had no Methodist church. In addition there was the need for a permanent home for the Wesley Foundation at Ball State Teachers' College in Muncie. Donald Bailey explained that these askings would of necessity be over and above the regular contributions to World Service and the Advance. Homer Roose, speaking for the laymen, set forth the plan for raising the large amounts, totalling \$550,000, asked for the quadrennium. This campaign was to be directly a project for lay leadership, with the ministers assisting. Three

hundred and fifty thousand dollars was accepted for the quadrennial program of church extension, \$200,000 for the foundation quarters. Only three years were left for achieving the goal.¹¹⁷

Many other concerns occupied the attention of North Indiana Methodists in the forties and fifties. The two conferences in northern Indiana continued to develop cooperative devices, especially the free exchange of ministers.¹¹⁸ An episcopal residence was obtained, and later relocated, for the permanent area. Area administration expanded, beginning with the establishment of an Area Committee on Planning and Policy in 1951.¹¹⁹ From each conference of the state should come one district superintendent, a minister from a city church, another from a rural church, and two laymen. That same year E. R. Garrison made his first report as Area Administrative Assistant.¹²⁰ He had been taken, with some reluctance, from the pastorate of Wayne Street Church, to undertake specified responsibilities most effectively handled on an area basis.¹²¹ This included the Advance program, Christian education, town and country problems, church extension, ministerial recruitment, etc. In 1953 on the basis of area participation a Seminar for Town and Country Pastors was held at DePauw University, and an Institute for Methodist Men promoted that growing lay movement throughout Indiana. At Roberts Park Methodist Church in Indianapolis took place a Convocation for Adult Bible Class Leaders. Garrison reported on our "parish abroad" projects, especially Germany. He spoke of the surveys in connection with church extension, and the recruitment program centered in a Conference on Church Related Vocations.¹²²

More and more is heard of streamlining the work of the Conference. Reports are due early for study and not read through during the sessions. Committees get to work long before Annual Conference assemblies. A new committee was appointed in 1950 to study the working of the sessions and look into "simplifying and speeding up the work of our Conference sessions."¹²³ Efforts have been made to reorganize the Conference geographically into more equal and practical districts. Reports of a study committee appear in the *Minutes* for 1953 and 1954 together with maps and recommendations. The suggestions boiled down to a proposal to relocate the districts, still six in number, in such a way as to shift the place of residence of three district superintendents. Since this raised new problems, including financial ones, execution of the plan was deferred.¹²⁴

A growing awareness of the Methodist heritage in North Indiana is exemplified by the continued interest in and expansion of the Historical Society. A centennial program was planned in 1941, looking toward 1943. The symbolic Frederick B. Fisher Memorial Cane was introduced for possession by the oldest member of the Conference in 1948. Historical sites were identified and marked.¹⁸⁵

As to construction of churches, two periods may be discerned. The first fell during the Second World War, when construction was almost at a standstill. This was the prime period for debt retirement. Kokomo District happily reported in 1946 that it was, for the first time in many, many years entirely debt free after the burning of the mortgage on Windfall Church.¹⁸⁶ This was the story through the Conference. Even Muncie District climbed out from under as High Street Methodist Church valiantly paid off the huge burden of many years in 1948.¹⁸⁷

Except for a few replacements of loss by fire and minor improvements, the great period for building came with the end of the War and easement of the materials shortage. The list cannot be really complete, because less costly changes in small churches represent equal effort and sacrifice. And the main characteristic was not so much entirely new plants as the repair, redecoration, reconstruction, and expansion of old plants. It is difficult to distinguish between "new" and "old" churches. Many congregations took advantage of a good solid central structure and space for expansion to build amazing new educational wings. Among the many enterprises are the following: Angola, Bunker Hill, Main Street Kokomo, Forest Park Fort Wayne, Maxwell (1950), Barker's Chapel, Westfield, Broadway Logansport, First Alexandria, East Mishawaka, Middlebury, Shipshewana (1951), Beamer Kokomo, Anderson First, Morningside, Huntington, North Manchester, Jamestown (1952), Angola, Auburn, Matthews (1953), Bluffton, Decatur, Simpson Fort Wayne, Yorktown, Albion (1954), First Fort Wayne, New Haven, Wayne Street Fort Wayne, Wheatland, Logansport, Gethsemane Muncie, Madison Street Muncie, Main Street Muncie, New Castle, Farmland, St. Paul's Elkhart, First Mishawaka, Warsaw (1956). And there was not an end of it yet. One of the entirely new charges formed was Christ Church, Fort Wayne, under Donald LaSuer.¹⁸⁸

Much of this ambitious financial advance came about through the more efficient organization, from the Conference level to the

local church, of the business of the church. The year 1940 witnesses the appearance of the new Commission on World Service and Finance, whose report for that year occupies about two and one half inches on one page of the *Minutes*.¹²⁹ In 1956 this report stretched over six pages. The first report suggested budgetary provision, on the basis of cents per active member, for the following agencies: Sustentation, Fort Wayne Hospital, Memorial Home, Gobin Church, Episcopal residence, Purdue Wesley Foundation, Ball State Wesley Foundation, Board of Education, Bashor Home, Upland Church, Angola Church, and Lay Activities. The rate ran in descending order from 7 cents per active member to $\frac{1}{4}$ cent.

The next year the report was more pretentious, presenting a breakdown of the budget into World Service (\$105,630) and Conference (\$16,440) funds. The latter was clearly budgeted according to total amount and per cent of total. Missions and Church Extension, Temperance, and Peace askings were added, and detailed instructions for various items were appended.¹³⁰ In 1943 this Commission worked out a percentage rate for participation in common enterprises with the other two Indiana Conferences, taking 35.3% for North Indiana. From time to time other askings shared in the increasing funds. Further details of the working out of this budget belong in the chapter on Conference institutions.

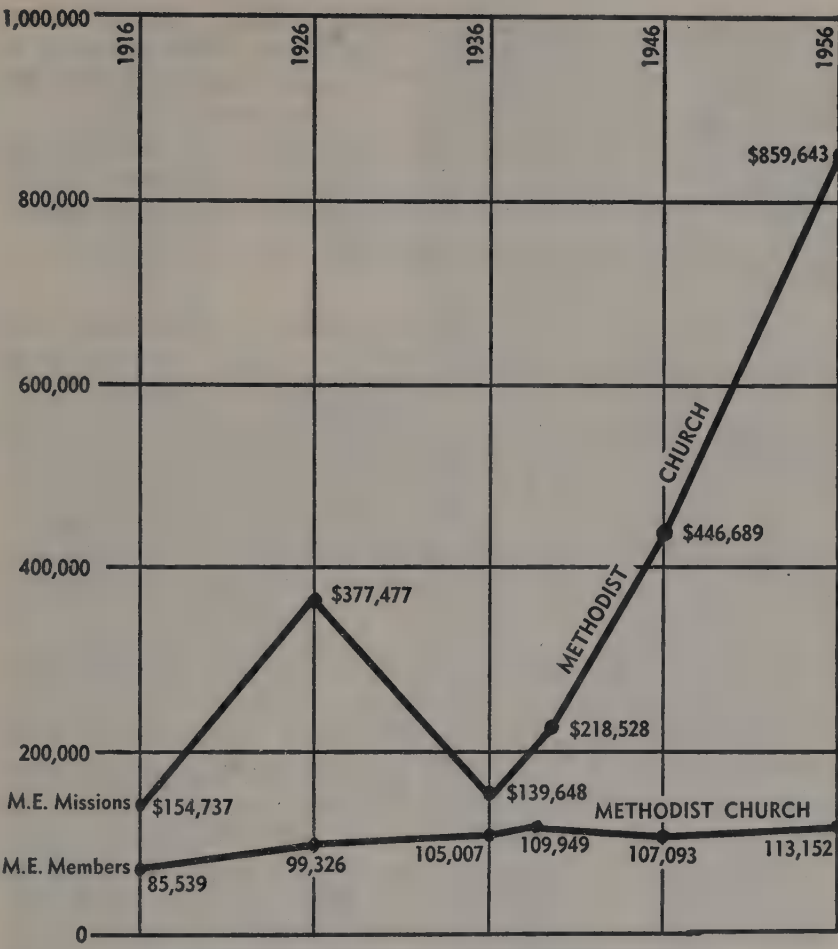
The environment of evangelism was definitely changing in these years. In some ways there seemed to be a loss of spiritual fervor. But on the other hand the church was coming to a fuller understanding of the many-sided aspects, of conversion, of the need to grow, beyond any one experience, of the value of relating evangelism to nurture through Christian education. Some of the older methods had persevered longer among the Methodist Protestants, and yet it was in decline numerically. Therefore, the program of the Commission on Evangelism after unification is of some interest. That commission in 1941 laid out ten points: (1) doubling baptisms of infants and children; (2) participation of youth, in the Crusade for Christ for the Kingdom of God; (3) concern for sick and worried adults; (4) rekindling Holy Fires in the churches; (5) good literature; (6) religion in the home, use of the *Upper Room*; (7) commitments through church school; (8) reviving dead churches; (9) concern of pastors for evangelism in this report; (10) conference-wide retreats.¹³¹

Various methods and programs evolved. During the year of

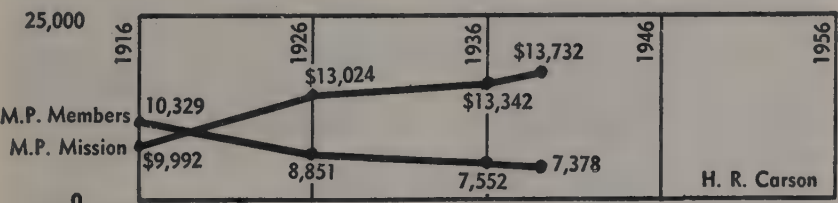
evangelism in the Crusade for Christ a net gain of 2,646 members was recorded, still short of the goal of nine per cent of the active membership.¹⁸⁰ Among the activities were church loyalty visitation programs, religious surveys, training classes, evangelistic fellowships, leadership by district superintendents, special days for baptism, ingathering days, and especially the Year of Evangelism of the Crusade for Christ. In special instances the records show amazing results: The Fort Wayne district superintendent reported in 1950 that the achievement of that year—1853 new members, 919 of them by confession of faith—was unequalled in the last thirty-five years. In 1954 the district superintendents' report stated that attendance at church was definitely up, to 45,750, a figure 8,326 above the previous year.¹⁸¹

Emphases developed over the years, from visitation evangelism sponsored by Guy Black down to the great United Spiritual Life Mission of 1954. Ten ministers attended the national meeting on Pulpit and Visitation Evangelism in Philadelphia in 1950, and during Lent a "Bishop's Team" of thousands of volunteers carried out extensive visitation in the Area.¹⁸² Conference schools of evangelism were held, and also, in 1951, a first work camp of evangelism at Forest Park Methodist Church, under Dale Stackhouse.¹⁸³ This meeting sought to bring youth into the evangelistic emphasis, and was supported by the whole Area. In 1953 plans were being laid for the Spiritual Life Mission, set for October and November, 1954.¹⁸⁴ The purpose was the general cultivation of holy habits of life, all of which would increase devotion to the Christian faith and strengthen evangelistic witness. One of the methods was the exchange of pastors between Conferences. In the Indiana Area two phases were organized for October 16 through 23 and November 6 through 13. In the former North Indiana and part of Northwest Indiana Conferences were involved, in the latter Indiana and the rest of Northwest Indiana Conferences were involved. Extensive preliminary surveys made effective use of men possible, and the exchange of pastors served to awaken all the people to the importance of the Mission.¹⁸⁵

One of the fastest growing aspects of Methodism, at least to judge from the space occupied in the Conference *Minutes*, was that of Christian education. This was true both on the Area and Conference level. An Area Board of Education was set up in 1942, which began forthwith to publish the *Hoosier Methodist*, at first a



METHODIST EPISCOPAL AND METHODIST CHURCH MEMBERSHIP AND MISSIONARY GIVING



METHODIST PROTESTANT CHURCH MEMBERSHIP AND MISSIONARY GIVING

H. R. Carson

promotional publication for this board. By 1947 the publication was in the hands of an Area Board of Publication, which expanded its message to include other interests.¹³⁸ In 1944 Alfred H. Backus, the Area Executive Secretary, made a report on fourteen years in this work, "The Record Speaks." Here he portrayed the transformation of concepts in Christian education from single-minded Sunday school to the total program of the church. One of the most fruitful areas of activity was among young adults, but results were slow in coming in.

Most of the story at the Conference level may best be told in the chapter on Christian education. But here mention should be made of the expansion of the Conference activity in 1941 through 1944, with a comprehensive plan by the Board of Education in 1941 leading to the establishment of a new Conference Executive Secretary.¹³⁹ George Fenstermacher, a layman of Taylor University, was elected first to this office. The years that followed, as reflected in the ambitious reports in the *Minutes*, saw the expansion of Christian education to affect almost every corner of the life of the church. In 1954 a new office was opened in Upland.

In the area of lay activities, the most impressive record was that of the Woman's Society for Christian Service in its many-sided works. But the most significant development was the rise of Methodist Men. Over the years many attempts had been made to make effective the tremendous influence of laymen through men's groups. Most of these efforts to organize brotherhoods failed. In the 1940's, however, partly as a result of the top-flight organization of the General Board of Lay Activities, a beginning was made under a new plan for chartered groups of Methodist Men. The work went very slowly. All through the forties, upset by World War II, little real progress was made. After the War, however, under pressure of a quadrennial goal of one hundred thirty-two groups by 1956, local churches began to see the advantages. By Conference time in 1956 one hundred nineteen groups had been chartered and many were quite vigorous.

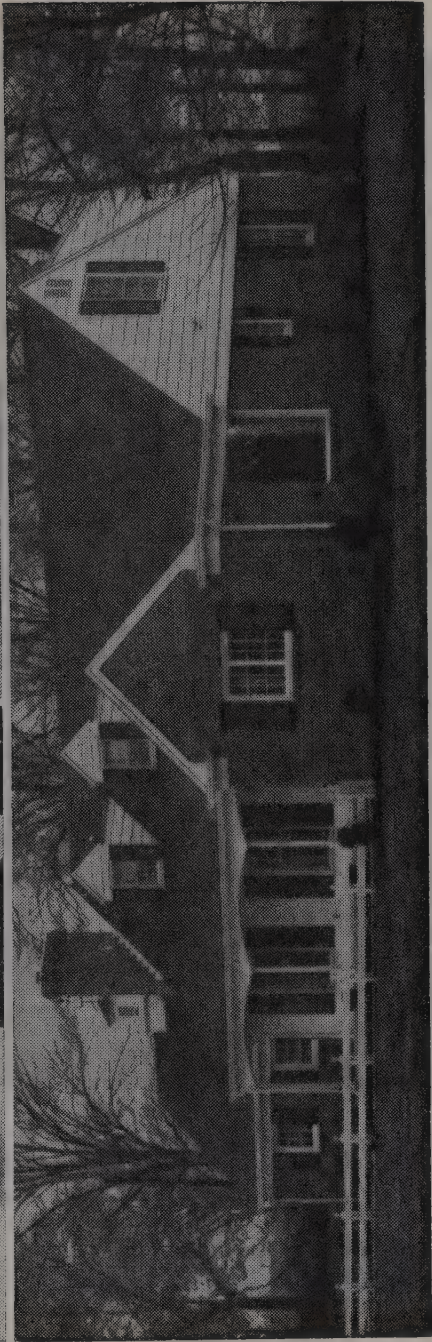
In the area of social witness the greatest single factor has been the establishment, on a Conference level, of a formal Board of Social and Economic Relations. This new board gave its first report in 1955.¹⁴⁰

The only aspects of history relating to the Conference institu-

Left: Bishop R. C. Raines
Center: Mrs. R. C. Raines
Right: John Raines



Below: Indiana Area
Bishops' Home





BISHOP RAINES' FAMILY

Left to right: Roses Raines Allen, Dr. Robert Allen, Bonnie Allen, Mrs. Raines, Judy Allen, Bishop Raines, Barbara and Kathy Raines, Rev. and Mrs. Robert Raines, and Rev. Richard Raines.

tions requiring attention at this point are the huge transformations in the Fort Wayne Methodist Hospital, which built a new home as Parkview Memorial Hospital and in the Warren Memorial Home, which doubled its capacity with the Innis building in 1950 and later added a fine chapel and hospital. The Bashor Home was reopened with better facilities.

And so, briefly, went the history of North Indiana Conference from the stirring days of union in 1939 down to only yesterday, when the *Christian Advocate* reported (August 30, 1956, p. 1036) that Fort Wayne District was the first district in all Methodism to subscribe 100% for *Together*, the new periodical ordered by General Conference in 1956. In these years this Conference took its place as one of the most vigorous in American Methodism. Increasingly, however, this powerful Conference was becoming aware of the fact that material advance and increase are all a snare and a delusion unless accompanied by a deepening of the spiritual foundations and an enlarging of the intellectual horizons. A new look was being taken at the end of this period into the sources of Christian faith, the heritage of the Reformed tradition, and the exercise of discipline at the level where it counts most—the local church.

¹ *Western Christian Advocate*, Jan. 24, 1900, p. 119. The material in this section is drawn from this weekly publication and from the North Indiana Conference *Minutes*, both of the year 1900. Detailed page references have been omitted.

² *Minutes*, 1904, pp. 18-19.

³ Pp. 40, 80.

⁴ P. 106.

⁵ P. 107.

⁶ P. 84.

⁷ Pp. 73-74.

⁸ P. 81.

⁹ 1906, p. 70.

¹⁰ 1908, p. 78.

¹¹ 1907, p. 87.

¹² 1909, p. 66.

¹³ 1913, pp. 37, 76.

¹⁴ Pp. 30, 108-09.

¹⁵ P. 31.

¹⁶ P. 40.

¹⁷ 1901, p. 52.

¹⁸ P. 125.

¹⁹ As in the similar previous section, ma-

terial following is taken from the *Western Christian Advocate* and the Conference *Minutes*, both for 1919.

²⁰ *Minutes*, 1920, p. 675

²¹ P. 693.

²² Coons, p. 67. *Methodist Protestant Minutes*, 1919, p. 23.

²³ North Indiana Conference *Minutes*, 1921, p. 58.

²⁴ 1922, p. 242.

²⁵ 1923, p. 432.

²⁶ 1923, p. 444.

²⁷ 1924, pp. 602, 604.

²⁸ 1925, p. 52.

²⁹ 1925, p. 65.

³⁰ 1926, p. 238.

³¹ 1918, p. 274.

³² 1923, p. 428.

³³ 1916, pp. 692, 696.

³⁴ 1920, p. 720.

³⁵ 1920, p. 661.

³⁶ 1927, p. 389; 1928, p. 559.

³⁷ 1920, pp. 661, 662-63.

³⁸ 1925, p. 161.

⁸⁰ 1926, p. 296; 1927, p. 396; 1928, pp. 566, 685.

⁸¹ 1917, p. 41; 1918, pp. 277, 301.

⁸² 1918, p. 277.

⁸³ 1918, p. 301.

⁸⁴ 1921, p. 59.

⁸⁵ 1921, p. 82.

⁸⁶ 1923, pp. 450-51.

⁸⁷ 1924, p. 598.

⁸⁸ 1920, p. 679.

⁸⁹ 1926, p. 239.

⁹⁰ 1921, p. 75.

⁹¹ 1924, pp. 639, 679.

⁹² 1920, 714.

⁹³ 1925, pp. 159, 160-61.

⁹⁴ 1921, p. 50.

⁹⁵ 1917, p. 35. Cf. 1918, p. 309.

⁹⁶ 1924, pp. 639 ff.

⁹⁷ 1925, p. 56.

⁹⁸ 1927, pp. 410, 415.

⁹⁹ As before, material following is from the *Christian Advocate*, Cincinnati and the Conference *Minutes*, both for 1933.

¹⁰⁰ *Minutes*, 1930 and 1931.

¹⁰¹ 1931, pp. 375-76.

¹⁰² 1934.

¹⁰³ 1938, p. 158.

¹⁰⁴ 1929, p. 28.

¹⁰⁵ 1935, p. 290.

¹⁰⁶ 1937, p. 22.

¹⁰⁷ 1938, p. 161.

¹⁰⁸ 1932, p. 595.

¹⁰⁹ 1939, p. 299.

¹¹⁰ 1931, p. 388; 1932, p. 565.

¹¹¹ 1929, p. 55.

¹¹² 1930, p. 243.

¹¹³ 1932, pp. 576-77.

¹¹⁴ P. 584.

¹¹⁵ 1934, p. 147.

¹¹⁶ 1937, p. 40.

¹¹⁷ 1930, D. S. Report.

¹¹⁸ 1936, p. 412.

¹¹⁹ 1939, p. 309.

¹²⁰ 1931, p. 410.

¹²¹ 1932, p. 580.

¹²² 1929, p. 30.

¹²³ 1929, pp. 55, 59; 1930, pp. 232, 235.

¹²⁴ Pp. 151-52.

¹²⁵ 1933, p. 35.

¹²⁶ 1929, pp. 20, 33.

¹²⁷ P. 63.

¹²⁸ Eg. 1936, pp. 414-15.

¹²⁹ 1935, p. 352; 1936, p. 489.

¹³⁰ 1931, p. 411 (Kokomo District); 1932, p. 581 (Muncie).

¹³¹ 1938, p. 170; 1939, p. 336.

¹³² 1939, p. 327.

¹³³ 1934, p. 127.

¹³⁴ 1932, p. 555.

¹³⁵ 1933, pp. 18, 19.

¹³⁶ 1938, p. 161.

¹³⁷ Coons, p. 59; M. P. *Minutes*, 1915, p. 37.

¹³⁸ M. P. *Minutes*, 1919, p. 23.

¹³⁹ *Ibid.*, 1909, pp. 31, 32.

¹⁴⁰ Coons, p. 61; M. P. *Minutes*, 1921, p. 28; 1922, pp. 25-26.

¹⁴¹ Cf. map in M. P. *Minutes*, 1939, pp. 114-15.

¹⁴² N. I. C. *Minutes*, 1937, p. 38.

¹⁴³ P. 18.

¹⁴⁴ 1938, pp. 156, 162.

¹⁴⁵ 1939, pp. 312-15.

¹⁴⁶ M. P. *Minutes*, 1939, p. 29.

¹⁴⁷ W. S. C. S. Report, North Central Jurisdiction, 1940-44, pp. 63-65.

¹⁴⁸ N. I. C. *Minutes*, 1940, p. 435.

¹⁴⁹ 1941, p. 36.

¹⁵⁰ P. 37.

¹⁵¹ P. 16; 1942, p. 201.

¹⁵² 1947, p. 532.

¹⁵³ 1952, p. 97.

¹⁵⁴ 1955, p. 856.

¹⁵⁵ 1945, p. 225.

¹⁵⁶ 1946, p. 395.

¹⁵⁷ 1952, p. 131; see especially "Quadrennial Report" 1948-52 of the Lagrange County Larger Parish.

¹⁵⁸ *Minutes*, Special Session, 1953, pp. 337 ff.; cf. pp. 390 ff.

¹⁵⁹ 1940, p. 443.

¹⁶⁰ 1951, p. 651.

¹⁶¹ P. 687.

¹⁶² P. 687.

¹⁶³ 1953, pp. 355 f.

¹⁶⁴ 1950, p. 436.

¹⁶⁵ 1953, pp. 410 ff.; 1954, pp. 677 ff.

¹⁶⁶ 1948, p. 45; 1952, p. 139; 1953, pp. 379-81.

¹⁶⁷ 1946, p. 379.

¹⁶⁸ P. 380; 1948, p. 73.

¹⁶⁹ 1952, p. 45.

¹⁷⁰ 1940, p. 470.

¹⁷¹ 1941, pp. 48-49.

¹⁷² Pp. 52-53.

¹⁷³ 1946, pp. 385 ff.

¹⁷⁴ 1950, p. 463; 1954, p. 629.

¹⁷⁵ 1950, p. 469.

¹⁷⁶ 1952, p. 128.

¹⁷⁷ 1953, pp. 376-77.

¹⁷⁸ 1954, p. 649.

¹⁷⁹ 1942, p. 230; 1948, p. 78.

¹⁸⁰ 1941, p. 50; 1943, p. 385; 1944, p. 33.

¹⁸¹ 1955, pp. 940 ff.

CHAPTER IV

Christian Education

One of the prime lessons of Christianity in the twentieth century is that education in faith is not limited to Sunday School or Bible study class, but affects and is affected by the total program of the church.* This chapter, in bringing together many hitherto disparate aspects of the life of the church, illustrates the point. Here may be found the Sunday program of the church school, vacation Bible schools, week-day religious education, Epworth League and Methodist Youth Fellowship, young adult and adult work, student work in college and university, conferences and special gatherings, and theological education.

After a slow start, unions of Sunday Schools began to appear in larger places in the nineteenth century. The outcome of this movement was the organization in 1824 of the American Sunday School Union, which had a long career in school mission work. By 1872 the uniform lesson was adopted on a national level in an effort to systematize and synchronize study materials. And in the early twentieth century the idea of graded lessons suitable to varied age levels had gained wide acceptance. When, in 1922, the International Council of Religious Education was formed, the cooperative enterprise of Protestant Christian education was well under way. The most recent development has been the incorporation of this body with the National Council of Churches as the Division of Christian Education. Most of the new devices and approaches have come from these groups.

As we turn to the situation in North Indiana Conference in the last fifty years, the picture is one of considerable confusion. Conference committees overlap and yet leave gaping holes in responsibility. In 1900 there existed the following Conference organizations for education: Sunday School Society, Standing Committee on Education, Standing Committee on Sunday Schools and Tracts, and

* Much of the source material for the first part of this chapter has been gathered by the Executive Secretary of the Conference Board of Education, George Fenstermacher.

an education committee for each district. There was also the Freedmen's Aid and Southern Education Society. The report of the Education Committee was concerned with DePauw University, American University, Taylor University, and theological schools such as Drew, Boston, and Garrett. It dealt therefore not so much with Christian education as such, but rather with Conference-supported institutions. The Sunday Schools Committee was content with generalities. That is all.

This pattern persisted through the first two decades, with some minor changes. In 1908, for example, the reports of the Board of Education, the Freedmen's Aid Society, and the Sunday Schools Committee, were put together in one report. By 1916 the organizations dealing with this area took the following form: Board of Education (composed of seven ministers and six laymen), Board of Sunday Schools, Commission of Education for Indiana, Standing Committee for Education, Standing Committee on Sunday Schools, Standing Committee on Church Literature.¹ The names from time to time were altered or confused.

During these early years the district superintendents, at least in their formal reports, were not particularly concerned with Christian education. Once in a while one spoke of the work of the Epworth League, but that is all. But the report of the Commission on Education for Indiana in 1917 brought together two important areas: Sunday schools, and church related colleges (DePauw, Taylor, Moores Hill) and student work at Indiana and Purdue Universities.² This group operated for the three annual Conferences in the state.

In 1923 a Conference Board of Sunday Schools was set up in accordance with the *Discipline*, to be composed of a minister and a layman from each district, plus the district superintendents. This board was to cooperate with the program of the General Sunday School Board in Chicago.³ And lo, this board was appointed and listed in the *Minutes* next year—but it made no report.

In 1930 another step in the correlation of efforts was taken with the appointment of a member of the Conference, Alfred H. Backus, as Area Director of Religious Education. We can learn of the record of this new office by reference to a report published in 1944 by the Director, "The Record Speaks" (a copy of which is preserved in the Archives at DePauw University). In this pamphlet Backus looked backward at the period of "marking time," the difficult days

of the Depression, the new day that came with reunion in 1939, which opened new vistas beyond Sunday schools. Then came the disruptive years of World War II.

Under the new organization for the united church the Conference Board of Education became a quadrennial board intended to point up the work of local boards of education. With assistance from the Area office a volunteer personnel began to work with separate age groups. Besides a general Conference staff, provision was made for three age-group councils: Adult Work, including the Conference Director of Adult Work, president of the Woman's Society of Christian Service, lay leader, chairman of the Commission on Evangelism, secretary of the Board of Missions, district directors of adult work and of rural work. Similar councils took care of youth work and children's work. The Council on Educational Institutions included the Wesley Foundation boards, college visitors, college trustees, representatives of Conference-aided student work, and the Conference Director of Youth Work. "Affiliated" was the Conference Board of Ministerial Training.

In 1942 an Area Board of Education was set up, responsible for publishing the promotional *Hoosier Methodist*. The following year the Board of Education recommended the establishment of an executive secretary for Christian education in the Conference. By 1944 this was accomplished, with a definition of the office and responsibilities, and George Fenstermacher of Taylor University was elected to the office.⁴ Except for the establishment of a new office in Upland in 1954 this completes the rather confused story of Conference organizations.

The years after 1944 witnessed the spectacular development of the work of the Board of Education under its executive secretary. Reports in the *Minutes* became quite exhaustive as they attempted to relate programs in adult, young adult, youth, children's work, special plans and conferences, etc. That for 1945 is typical: Emphases were set up for each of the age groups. In adult work two prime topics were listed: improvement of work in local church through evangelism, talent discovery, and churchmanship; and development of the home department for mothers of young children, industrial workers, shut-ins and aged, and prospective members. Among young adults the program included a survey, plan of activities for local church, return of service men, study classes, recreation, and participation in church work. Conferences at district and Conference

level would integrate the plans. Similar detailed plans were listed for youth and children through Youth Fellowship, Win My Chum, choirs, helping in church, teacher training enterprises, etc.

In 1947-1948 the *Hoosier Methodist* became a more generalized news publication of the new Board of Publication, and ceased to represent exclusively the interests of the Board of Education.⁶

The great interest of 1949, the achievement of the goals set by the general Advance for Christ, part of which came under the heading of Christian education, led the Board in North Indiana to promote ten main points:

- (1) The addition of 1,700,000 new church-school members in Methodism. It is to be noted that, if the North Indiana Conference increases in membership 7% per year for the quadrennium as it has undertaken, our proportionate share of this advance will be met; (2) The turning of persons to Christ and membership through the church school; (3) The enlisting of youth and young adults in Christian "Life Service" vocations; (4) The study of the Christian program: the Bible, the doctrines of the Christian Church, the history, work and world mission of the church; (5) Challenge and teach families to be Christian; (6) Teach facts about beverage alcohol; (7) Elevate the stewardship ideal in the church school; (8) Strengthen the rural church; (9) Educate concerning a Christian social and world order; and (10) Cultivate commitments to teaching Christ in all of life's relationships.⁹

These references will indicate the large increase in activities in the area of Christian education in the most recent years. It would be impossible here to indicate all aspects of the work, local, sub-district, district, Conference, area—home, children, youth, young adult, adult—summer, winter, spring and fall programs.

One of the most obvious results of this development has been the ever-expanding facilities for church school work in the Conference. As early as 1920 provision was being made for new ventures in daily vacation Bible schools and week-day religious education.⁷ And that same year need was felt for "gymnasiums with shower-baths, which will provide for recreation and clean, wholesome amusement for our young people."⁸ Even earlier may be found a few references to a desire for an educational plant. First Church, Anderson, for example, was aware of the need in 1915 and was planning for classrooms and a gymnasium to be developed in the old parsonage.⁹

But these references are few and far between. The first sizable community and Sunday school building, apparently, was the one at

Kendallville, which in 1920 planned a \$60,000 structure.¹⁰ The golden era of educational wings was to come with the release of materials and funds following World War II, when almost unbelievable efforts were made to provide fine plants. Some of these "wings" were much more costly than the whole original church. A reference to some of the projects listed in the summary of new churches in the previous chapter will be very convincing. Many of these wings incorporated the latest architectural knowledge and experience in school construction. It is unfortunate that, in some cases, reliance on the old volunteer system of personnel prevented full use of the wonderful plants.

Enrollment and attendance have fluctuated over the years. Total enrollment went over 90,000 between 1916 and 1928 (except 1920), in 1934, and after 1949. Only with 1954 did it reach 100,000. The lowest year was 1937, when the figure was 74,433. Average attendance reached 50,000 in 1922, and did not regain that record until 1956. Throughout Methodism Sunday school growth was notable during the first decade and a half, especially in the number of scholars who became church members.¹¹ But after this difficulties were encountered. B. S. Hollopeter, superintendent of Logansport District, referred in 1919 to the "alarm sounded two years before by the general Board of Sunday Schools concerning decline in attendance and enrollment, and then continued: "This was no false alarm for the disagreeable facts were before us; but I am glad to say that a change for the better has come in the Logansport District. We are gaining much of our lost ground."¹²

Generally speaking, enrollments went down and down and down, although gradually each year, between 1922 and 1937, and then began a trend upward that has continued. Individual districts, of course, varied in the degree and direction of movement. Kokomo reported that the decline of years was stopped in 1931. Muncie reported a seven per cent increase in 1932.¹³ Renewed interest was revealed in the report of the district superintendents for 1938.¹⁴ More notable increase has been seen in most recent years, however. The Board of Education spoke in 1950 of the "splendid gains" of the past year.¹⁵ This was true of all three major age groups. But on the other hand the nursery and home departments were going down. A comparison of figures in 1953 showed that, while the population of Indiana generally went up 14.8 per cent between 1940 and 1950, between 1944 and 1952 church school enrollment increased 24 per

cent. The rate of attendance as against enrollment remained the same—46 per cent.¹⁶

One of the main emphases of recent years has been with the young adults. A. H. Backus, reporting for the Area, said this was true of the years 1942-44.¹⁷ Both North Indiana and Northwest Indiana Conferences had young adult organizations. But considerable difficulty was encountered in the support of Conference-wide young adult assemblies. This was true of the efforts in 1953. After long preparation and cultivation, only a handful showed up.¹⁸ Finally, in 1954, a really successful conference was held at the College Avenue church in Muncie, with attendance of over one hundred fifty-two.¹⁹ Daily vacation Bible schools were on the increase in the forties, six being held in Kokomo District in 1940. By 1954 23,000 children in the Conference were enrolled.²⁰

In 1901 appeared the first report of the North Indiana Epworth League, which had been formed at the preceding Conference.²¹ The history of this organization shows a good increase during the first decade of the twentieth century, then a slow but sad decline past the date of its transformation in 1939 down almost to the present in the Methodist Youth Fellowship. This decline, however, must be judged in the light of increasing participation by young people as such. The membership in 1905 was 15,633. In 1910 it was 10,909. By 1940 it was 5,467. The Richmond district superintendent wailed in 1912: "Just a few chapters worthy of the name. Charters adorn the walls of many churches which only speak of the once prosperous society, but now a relic of the past."²² It was far from dead, however, for in 1919 the Fort Wayne District Epworth League won the cherished Bishop Leonard silk banner for its all-around excellence.²³ District conventions were very successful that year. In 1921 we read that the first district booth festival was held.²⁴ And even as late as 1940 the Richmond District Epworth League (just before the change of name) was second in all Methodism in world service giving.²⁵

During the first World War plans were made for young people's institutes. At first some in North Indiana Conference cooperated in the enterprise in Northwest Indiana Conference at Battleground. In 1915 L. M. Edwards and C. H. Smith, together with a group of young people from Fort Wayne First Church, were in attendance.²⁶ As a result of this visit a proposal was made to and accepted by the North Indiana Conference of 1915, that a Conference Epworth League Institute be organized.²⁷ That first institute, and the next

seven were held at Oakwood Park, owned by the (then) Evangelical Association, at the west end of Lake Wawasee.²⁸ It was rather simple in its plan: a morning watch speaker, Bible instructor, director of entertainment and athletics, teachers for classes in social service, methods, and home and foreign missions. The decision service was led by L. M. Edwards and R. J. Wade, and resulted in thirty-five decisions for some kind of religious service.

For the institute next year W. B. Freeland was elected president of the organization. C. H. Smith continued as manager, and W. W. Wiant was secretary. Later a Conference Commission was set up. Beginning with 1920 Rollin H. Walker of Ohio Wesleyan University carried on a series of lively Bible classes that were and still are remembered by former instituters. By 1923 the enrollment was over a thousand, and the new big problem was that of space and accommodations. Dean Freeland reported the situation in the chorus of an original poetical composition:

Where shall we eat was our song,
Where shall we sleep was our yell;
This was the cry all day long:
Oh, where shall we find a hotel?²⁹

The remainder of this story belongs to the history of one of the great Conference institutions, Epworth Forest, and is told in that chapter.

At this point we may consider that aspect of Christian education designated as student work. This would include Wesley Foundations at state universities and Wesley Fellowships in church-related colleges. The church has always been interested in its students, but has not always effectively served them at school. The first manner of expression of interest in liberal education under Christian auspices came through the church-related college. In Indiana the most famous and successful of these institutions is DePauw University at Greencastle.

At its foundation in 1837 DePauw was known as Indiana Asbury University. Since its early history belongs to the nineteenth century, only a brief summary is given in the introductory chapter of this book. When the old Indiana Conference was divided in 1844, responsibility for assistance to the institution was also divided between the two Conferences. Thus, from the beginning of the North Indiana Conference, Indiana Asbury was held in great interest and continued to receive support. At the beginning of the twentieth century,

when the concern of this book begins, Indiana Asbury had grown large and had changed its name to DePauw University (in 1844 as a result of a handsome gift from W. C. DePauw). At the turn of the century, however, it was in the midst of a financial crisis occasioned by the rapid expansion.⁸⁰

Under these circumstances a three-Conference campaign was undertaken to increase the endowment by some \$500,000, of which North Indiana assumed \$200,000. The first resolution from the Committee on Education in its report for 1899 read:

That the North Indiana Conference give a hearty endorsement to the Twentieth Century Movement, and pledges it our support, and we will undertake to raise \$200,000 for the permanent endowment of DePauw University, as a Twentieth Century gift. Without apportioning this sum, we recommend that the presiding elders and a number of laymen, hereafter to be named, shall constitute a committee, to meet like committees of the other two Conferences at as early a day as convenient, to definitely launch the Twentieth Century Movement in Indiana, and submit plans and methods of work to secure gifts from all our people in the State.⁸¹

Besides this the committee proposed that the ministers of the state join in a plan to endow a chair to the amount of \$50,000. Throughout these years the Conference made regular contributions toward the current expenses of the University. The total given in this fashion between 1897 and 1916 was \$84,711.⁸²

A new era as well as a new century dawned for DePauw. The election of Edwin H. Hughes to the presidency in 1903 prepared the way for a campaign for a new library assisted with a Carnegie gift of \$50,000. When Hughes was raised to the episcopacy in 1908, his successor—Francis J. McConnell—also to become a bishop—carried on the work of improvement. One of the high points, and one that relates most directly to North Indiana Conference, was the raising of a new \$500,000 endowment fund under the leadership of C. U. Wade, famous for church finance. Much of this fund came from donors in that Conference. Unfortunately for DePauw the next General Conference elected McConnell bishop. The new president, George R. Grose, was pastor of Grace Methodist Episcopal Church in Baltimore. Under Grose the endowment continued to rise and expansion brought a new gymnasium, dormitory, administration building, and other improvements. He became a member of this Conference.

By the end of the first decade of the new century the curriculum at the University had taken on the general aspects of a modern departmental system, boasting seventeen departments. Academic strength was increased by the Rector scholarships established in 1919. All through these first decades relations between the University and the Conference remained close, on the level of financial support, and also on the level of student religious life. When plans were made for building a new memorial church in Greencastle, the better to serve Methodist students on campus, North Indiana Conference was willing to help. From 1934 a regular asking of two cents per member was included in the benevolence budget.

The centennial celebration in 1937 brought to the presidency Clyde E. Wildman, who remained in that post until 1951. The University survived the dislocations of World War II, and by the mid-fifties the enrollment was stabilized at around two thousand students. The curriculum was widened and enriched not only with new courses but with new majors and vocational programs, including art and physical education, engineering, and general studies. The latter is a major curricular change involving a unified and correlated program intended to provide an integrated education escaping the restrictions of a regular departmental curriculum.

The election of Russell J. Humbert to succeed Wildman signaled the beginning of a long-term campaign to strengthen the University to the extent of \$15,000,000. Included was a plan to increase faculty salaries and the erection of a great new library, dedicated in 1956. The Greater DePauw Program was still under way at the writing of this book.

In more recent years the former close relationship between college and church has been renewed, through financial support of the school and its religious program for students, and through many services to the churches of the three Indiana Conferences. Student work here was greatly strengthened by the erection of Gobin Memorial Methodist Church on the campus, a project in large part directed toward service to students. In 1925 the Askings Committee approved the plan of building a college church in Greencastle.³³ After early hesitation on Conference participation, the Annual Conference of 1933 approved acceptance of a share amounting to \$50,000, to be applied on the church debt.³⁴

Student work, however, involved other institutions than De-

Pauw. Even before the machinery of reunion went into effect, members of North Indiana Conference were concerned about adequate contact with and service to Methodist students. This interest is shown by the appointment in 1938 of a committee to study the needs. The report given the following year indicates that the Conference recognized the desirability of coordinated efforts to reach Methodist students on all campuses.⁸⁵ In their report for 1943 the members of the recently constituted Commission on World Service and Finance stated:⁸⁶

In determining its proportionate share of the support of our Student work, which is a considerable portion of our Conference Benevolences, we recommend that this Conference approve and adopt the new formula worked out and recommended by the Inter-Conference Commission on Methodist Student Work in Indiana, which Commission has made a careful study of this important matter. The recommendation is that the total student needs of the State be apportioned to the three Conferences on a plan which is based upon two factors: (1) the proportion of total cash salaries in the State paid by each of the Conferences, and (2) the relative number of students coming from the three Conferences to the various student centers. On the basis of figures gathered a year ago, in what might be considered a normal time, the percentage of each Conference is recommended as follows:

Northwest Indiana Conference	29.1%
North Indiana Conference	35.3%
Indiana Conference	35.6%

This meant that, for the first time, systematic contributions were designated on a percentage basis for the following educational enterprises: Purdue University, .98 per cent, Indiana University, .87 per cent, Ball State College, .62 per cent, Evansville College, .07 per cent, DePauw University, .23 per cent, Tri-State College, .06 per cent, Taylor University, .06 per cent, and Terre Haute Teachers' College, .06 per cent.

Besides DePauw, the only other Methodist-founded colleges in this list are Evansville and Taylor. The story of the former, like that of DePauw, goes well back into the nineteenth century, but its history has not been nearly so closely related to Methodism in North Indiana, largely because of its location in the far south of the state. It began as The Moore's Hill Male and Female Collegiate Institute in 1854 as, in all probability, the fifth coeducational school in the country. It suffered under this name for fourteen years, but survived to become Moore's Hill College. The first students were graduated in 1861. In these early years first Southeast Indiana Con-

ference, then later the reunited Indiana Conference, assumed some responsibility for support.

This school in 1900 was still growing, although, like so many of its kind, struggling under financial difficulties. It had a three year preparatory course, to be followed by a regular four year college course. The enrollment was about one hundred fifty. In 1901 it was reported that, of the last thirty graduates, fourteen had entered the ministry, two were missionaries, and two teachers. The establishment of a minimum standard by the University Senate of the Methodist Episcopal Church in 1911 and a disastrous fire brought Moore's Hill to a crisis, involving a debt of some \$22,000. These considerations, together with the interest of Evansville in securing the college and the natural advantages of a location relatively free from competition by other schools, convinced the Board of Trustees that relocation was necessary. The change came in 1917, and the new college opened two years later as Evansville College—although it was understood that this was a continuation of the older institution.

Although it suffered severely during the Depression, it survived and grew. In 1943 North Indiana Conference undertook its share of the Area student work program. In recent years it has prospered beyond the dreams of the founders of Moore's Hill, completing a \$625,000 Student Union, a fine engineering-science building, and an admirable library. In 1956 the North Indiana Conference Commission on World Service and Finance allocated \$795 for student work at Evansville College.⁸⁷

From time to time the Conference has assisted work with students in other educational centers, in the first instance by grants to the Methodist churches in those communities. At the time of formal allocation of funds for student work in 1943 two colleges within the bounds of the Conference received funds. These were Tri-State at Angola and Taylor University at Upland. To these Manchester College and Franklin College were added later. In 1956 the division of funds resulted in the following grants: Taylor, \$185; Manchester, \$165; Tri-State, \$235; Evansville, \$795; Franklin, \$74. For some years Butler University was also included.

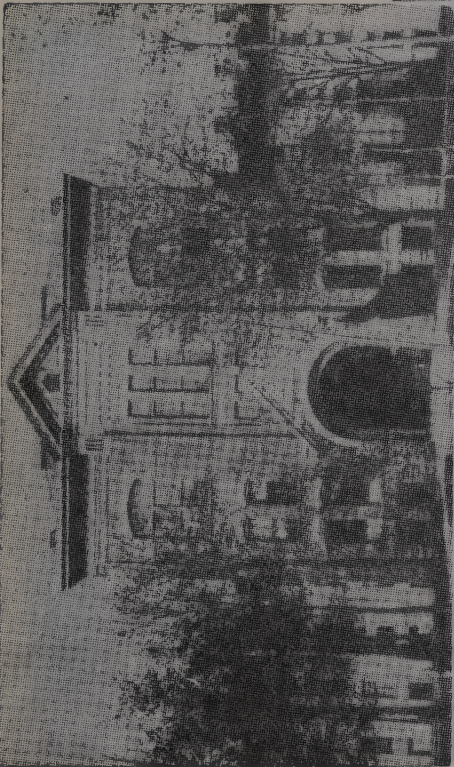
Of all the institutions favored by the North Indiana Conference the most unusual case is that of Taylor University, located in Upland. Although the story takes us back beyond the limits of this

book, a brief word must be said regarding its origin. The origins can be traced to the Fort Wayne Female College, founded in 1846 as an institution of the North Indiana Conference of the Methodist Episcopal Church. When it was united with the Collegiate Institute of Fort Wayne it became coeducational under the name of Fort Wayne College. The most significant subsequent change came in 1890, when it passed into the control of the National Association of Local Preachers of the Methodist Episcopal Church, and changed its name once more to Taylor University, in honor of the missionary bishop, William Taylor. Three years later it was rechartered and moved to its present location in Upland. In the 1920's the form of control passed to a legal body known as the William Taylor Foundation.³⁸

A long and eventful but unproductive courtship has been going on between the University and the North Indiana Conference. Unofficial relations have been, for the most part, friendly. In 1905, for example, a handsome gift from Thomas W. Williams of Upland tidied the University over a difficult time, and the Conference upon this occasion voted a resolution of appreciation.³⁹ Ten years later an apportionment of five cents per member was voted by the Conference in favor of Taylor.⁴⁰ Unfortunately for the school, within two years the bishop ruled this arrangement unconstitutional because Taylor did not come up to requirements for recognition by the University Senate of the Methodist Episcopal Church.⁴¹

This setback led to extended negotiations to secure a closer tie that would permit mutual recognition and support. The Educational Commission of the Conference reported in 1917 that no action had been taken by the Board of Trustees of Taylor University on a two-year-old request looking toward transfer of the charter to the North Indiana Conference and toward achievement of the standards set by the University Senate.⁴² In the view of the Commission no further contact was advisable and no recommendations were made. But next year a committee was appointed on request from Taylor to seek out ways of establishing relations with the Conference.⁴³ This committee brought back a report recommending continuation of negotiations for ownership by the Conference, and, in the event of consummation, an apportionment of ten cents per member in favor of the University.⁴⁴ Unfortunately, in 1920 the National Association of Local Preachers refused to consider the transfer of charter to the Conference, and little was done at that time toward raising the academic

FORT WAYNE COLLEGE
TAYLOR UNIVERSITY



standards to conform with the requirements for higher education. And two years later the Board of Trustees took final action rejecting the proposal and declaring null and void all previous negotiations.⁴⁵

Obviously these disappointments on both sides did not improve relations. The surprising thing is that friendly cooperation, in so far as it was possible on an informal basis, continued through the years. Between 1934 and 1942 North Indiana Conference, on invitation by the Board of Directors of Taylor, elected three members of that Board.⁴⁶ The courtship is not yet ended. In 1956 a new committee was called for to investigate the possibilities for a closer relation.⁴⁷

Quite apart from student work in church-related colleges is the story of service to Methodist students in public institutions of learning. This story begins with Purdue University in Lafayette and takes us back to 1915. A joint Commission of Educational Institutions of Methodism in Indiana had evolved from recommendations in 1913 by the Conference Education Committee.⁴⁸ A. B. Storms of Indiana Conference was elected president and L. M. Edwards of North Indiana⁴⁹ became secretary. After giving serious study to the Methodist colleges in the state and making appropriate recommendations, the Commission turned its attention to the public universities, making the following discerning report:

1. That we recognize both the opportunity and the obligation existing at our State educational institutions for the distinctive and positive spiritual message and influence of our Church.

2. That the local Churches in these communities should not be expected, single-handed and unaided, to meet this obligation, but that the entire Church of the State should assist.

3. That we cordially approve the appointment of assistant pastors for our Churches at educational centers.

4. That where the local Churches are not favorably located for reaching the students, we approve the establishment of Churches that will be favorably located.

5. That we approve the local Church organization as the center of influence and activity for students rather than organizations outside, or merely adjunct to the local Church.

6. That we recommend the appointment of a standing Joint Commission, to consist of three members of each of the Conferences of Indiana, and two representatives from each of the Methodist institutions of the State, to formulate plans for co-operation with our local Churches at State educational centers, and to provide ways and means for carrying such plans into effect.

7. That we ask the Conferences to approve the appointment of such

a standing Joint Commission, and that the Bishops presiding be asked to make appointments to this Joint Commission from year to year.

Further, as a Joint Commission, we earnestly urge on our Board of Education and our Home Missionary Board joint consideration of the State educational field, and provision for meeting adequately the opportunity there presented.⁵⁰

These recommendations resulted in the establishment of a student pastorate at Purdue University in connection with the Lafayette churches, the support being shared by the North and Northwest Indiana Conferences.⁵¹ Two years later the work was organized as a Wesley Foundation, with F. E. Fribley as Director. Through the years great benefit has been derived in both directions from the close relations maintained with this student work of nation-wide significance. In 1929 the North Indiana Conference passed a resolution of full support for the financial campaign for a new building.⁵² It did what it could to help in a day of declining incomes and declining giving.

An informative series of figures is given in a history of the Indiana Area between 1924 and 1928:⁵³

	<i>Indiana U.</i>	<i>Purdue U.</i>
1917 enrollment	2659	1844
1917 Methodist students	850	557
1922 enrollment	4837	3360
1922 Methodist students	1625	955
1927 enrollment	3424	3647
1927 Methodist students	1030	1203

These statistics indicate the real need for service to Methodist students in these universities, and moreover the need for correlation of efforts. A student pastor supported by Indiana Conference had been at work in Indiana University at Bloomington since 1915, and in 1920, a formal Wesley Foundation was set up in accordance with recommendations of General Conference of that year. A Wesley Foundation was authorized for Ball State Teachers College at Muncie in 1927. North Indiana Conference shared in the support of both of these foundations.⁵⁴

With all this simultaneous activity it was thought best to coordinate the work. This was accomplished through a Joint Wesley Foundation Committee, which recommended a state-wide program for Indiana University, Purdue University, Ball State Teachers College, and Indiana State Teachers College at Terre Haute. This

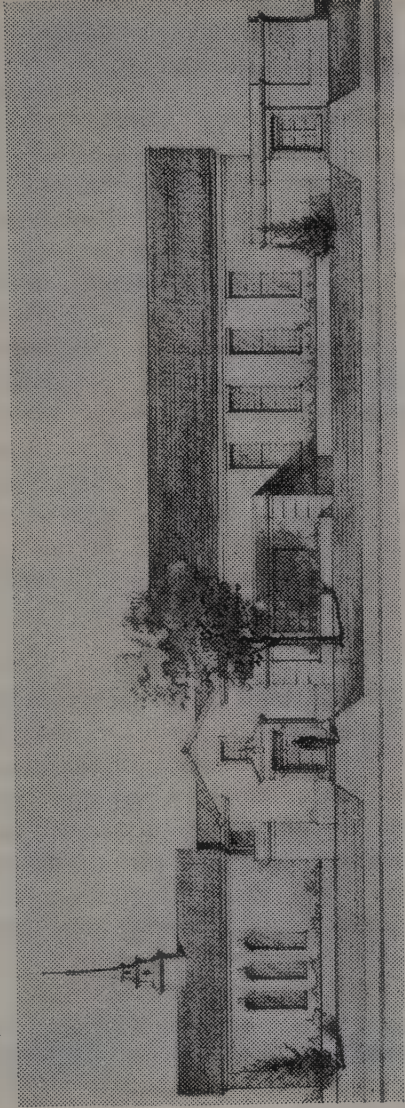
was done, and the results, as far as North Indiana Conference participation is concerned, may be seen in the askings for Conference benevolences. In its first report in 1924 the Askings Committee recommended \$100 for the Purdue Wesley Foundation.⁵⁵ In 1928 \$300 was designated for Ball State Wesley Foundation. In 1929 \$1800 went to Purdue, \$900 to Ball State. In 1943 a broader base was provided for an Indiana Area support of all student work, with the following results for North Indiana Conference: Indiana University, \$1200; Purdue University, \$1447; Ball State College, \$829; Terre Haute College, \$71. In 1946 Terre Haute was listed as a Foundation.⁵⁶

As a final interest in the area of Christian education we turn to theological training for ministers. Clearly here the North Indiana Conference reveals its moderately conservative character. In the Wesleyan tradition much emphasis was originally placed on proper preparation and education of ministers. But in pioneer America considerable suspicion was expressed on the subject of theological education. Theology was a word to be rejected. At times the belief that intellectual discipline might crowd out religious devotion was used to discredit education and serious preparation for the work of the ministry. This was undoubtedly part of the general anti-intellectual atmosphere of the frontier. By the beginning of the twentieth century, however, theological education was almost universally recognized as desirable. Annual Conferences in North Indiana passed resolutions in the 1890's strengthening the Committee on General Qualifications and the Course of Study. In the *Minutes* for 1901 the Committee on Education stated: "All young men expecting to enter our ministry are *earnestly* recommended to *avail themselves* of the high privileges and benefits bestowed at our Theological schools."⁵⁷ And in 1906 it spoke even more strongly:

Whatever may have sufficed in the past, we believe that the spirit of the times, as well as the exigencies of the work of the Church of Jesus Christ in the twentieth century, will demand a consecrated, educated, and spirit-filled ministry. We therefore advise every young man who feels the call of God into the work of the ministry, to make a thorough preparation in one of our Theological schools.⁵⁸

Concern for proper theological preparation, then, is not something new in this Conference.

This interest continued to grow as the Conference developed



WESLEY FOUNDATION AT BALL STATE TEACHERS COLLEGE

until, with the session of 1940, it was determined that, beginning with the year 1943, graduation from an approved school of theology be required for admission on trial, with provision for certain exceptions. An amendment added the next year, specifying approval of the institution by the University Senate and an age limit of thirty, had the effect of strengthening the legislation.⁶⁹

At the end of the decade, acting upon order of the General Conference of 1948, a new Conference Commission on Christian Vocations was organized. One of the chief responsibilities of this commission was provision for recruitment of ministers, a need increasingly recognized throughout the church as everything went up except the number of men entering Conference on trial. When Horace Greeley Smith, President of Garrett Biblical Institute, spoke at the session of 1950 concerning the work of the ten seminaries of the Methodist Church, a friendly resolution was passed looking with approval on the plan of the General Conference Committee on Theological Education to inform the church at large on the situation of the seminaries.⁷⁰ Both this year and the following, when a memorial to General Conference advocating financial support of theological education was submitted, Bishop Richard C. Raines spoke convincingly of the prime importance of keeping open the supply of ministerial personnel. The said memorial was passed by the Committee and by the Conference unanimously.⁷¹

The attitude of North Indiana Conference has not always been completely satisfied with the given situation. In 1917, for example, a resolution was passed requesting revision of the Course of Study and especially the restoration of Wesley's sermons.⁷² This last provision must have occasioned some, at least, inward conflict, for a return to the original message would run directly athwart any anti-theological bias. A memorial of 1924 asking General Conference to provide fair support for theological education was approved by the Conference but defeated "by a decisive vote" by the Lay Electoral Conference.⁷³ In the 1940's concern was expressed that men in non-Methodist seminaries might not receive sufficient preparation in Methodist history. A motion prevailed to the effect that such men be required to take that portion of the Course of Study dealing with Methodist history and polity unless they possessed credentials certifying that they had read those books or their equivalents.⁷⁴ An attempt ten years later to supplant this moderate recommendation with a requirement designed to take control of theological education in

this area, requiring specific courses, selecting texts, and demanding transcripts, failed of passage.⁶⁵ A memorial offered in substitution simply reaffirmed the earlier action, except that special attention was given to non-Methodist seminaries.

It is clear that, in agreement with recent action of General Conference, the North Indiana Conference was committed to the principle of theological preparation of the men who served the churches as men of God. So, in the twentieth century, North Indiana could view a program of Christian education covering all areas of life, from the nursery to the pulpit.

¹ *Minutes*, 1916, pp. 626-27, 628-29.

² 1917, pp. 99-100.

³ 1923, p. 451.

⁴ 1943, p. 385; 1944, p. ■.

⁵ 1948, p. 78.

⁶ 1949, p. 227.

⁷ 1922, p. 265.

⁸ P. 251.

⁹ 1915, p. 496.

¹⁰ 1920, p. 679.

¹¹ 1915, p. 527.

¹² 1919, p. 484.

¹³ 1931, p. 411; 1932, p. 581.

¹⁴ 1938, p. 186.

¹⁵ 1950, p. 432.

¹⁶ 1953, p. 365.

¹⁷ "The Record Speaks," p. 10.

¹⁸ *Minutes*, 1953, p. 368.

¹⁹ 1954, p. 638.

²⁰ 1940, p. 459; 1954, p. 629.

²¹ 1901, p. 52.

²² 1912, p. 99.

²³ *Western Christian Advocate*, Jan. 29, p. 116; June 11, p. 575; *Minutes*, 1919, ■. 475.

²⁴ *Minutes*, 1921, p. 62.

²⁵ 1940, p. 462.

²⁶ W. B. Freeland, "Epworth Forest," p. 7.

²⁷ *Minutes*, 1915, p. 434.

²⁸ Freeland, p. 7.

²⁹ *Ibid.*, p. 10.

³⁰ The story of DePauw in the 20th century is fully covered by Heller in his history of the Indiana Conference.

³¹ *Minutes*, 1899, pp. 60-61.

³² Herrick and Sweet, p. 193.

³³ *Minutes*, 1925, p. 77.

³⁴ 1933, pp. 18-19.

³⁵ 1938, p. 170; 1939, p. 336.

³⁶ 1943, p. 374.

³⁷ For these and other items of information see John W. Winkley, *Moore's Hill College* (Methodist Publishing House, 1954, 112 p.), and Heller, pp. 362 ff.

³⁸ The author received from Mrs. Mary O. Shilling, too late to be used fully, a summary of highlights of Taylor history.

³⁹ *Minutes*, 1905, p. 109.

⁴⁰ 1915, p. 455.

⁴¹ 1917, p. 54.

⁴² P. 100.

⁴³ 1918, p. 259.

⁴⁴ 1919, p. 508.

⁴⁵ 1920, p. 714; 1922, p. 271.

⁴⁶ 1934, p. 150.

⁴⁷ 1956, p. 64.

⁴⁸ 1913, p. 113.

⁴⁹ Not Northwest, as in Heller, p. 388.

⁵⁰ *Minutes*, 1914, p. 322.

⁵¹ 1916, p. 735.

⁵² 1929, p. 27.

⁵³ Clarence E. Flynn, ed., *The Indiana Area of the Methodist Episcopal Church, 1924-28* (Indianapolis, Herald Publishing Co., n.d.), p. 125.

⁵⁴ *Minutes*, 1917, p. 101; 1927, p. 390.

⁵⁵ 1924, p. 63.

⁵⁶ 1943, p. 375; 1946, p. 350.

⁵⁷ 1901, p. 52.

⁵⁸ 1905, p. 91.

⁵⁹ 1940, p. 439; 1941, p. 12.

⁶⁰ 1950, p. 430.

⁶¹ 1951, pp. 648, 718.

⁶² 1917, p. 98.

⁶³ 1924, pp. 639, 679.

⁶⁴ 1945, p. 202.

⁶⁵ 1955, p. 1036.

CHAPTER V

Lay Methodism

Throughout the history of Methodism the part played by laymen has been of supreme importance. This was true of Wesley's lay preachers. This was true of pioneer local preachers. This has been true to this day in the devoted work of men and women at all levels of ecclesiastical life. Traditionally the type of service has been sharply differentiated between men and women. Actually the history of lay men and lay women belongs together. Hence this chapter begins with the story of lay representation and participation in general. A second section deals with the special work of women.

*A. The Lay Movement**

Harnessing the vast faith and energy of the laymen of the Methodist Church in partnership with its clergy to do the work of the Lord on earth may well be regarded as one of the great religious achievements of our day. For more than a century from the beginning of the Methodist Episcopal Church in 1784 those in control of the church's destiny have fought, wept, and struggled in seeking a method whereby the essential leadership, polity, and doctrine might not be sacrificed and lost when laymen became a voting part of the church's councils. At times it appeared as if the church might be split into sects over the issue. In the early twentieth century the lay movement stood in peril of developing independently of the church, in competition, even in opposition.

In John Wesley's day most churches were monarchical in organization. This was certainly true of the Church of England, the mother of Methodists. The form devised by Wesley for Methodists in America was in like manner in the Anglican tradition. All of the early leaders in the first instance received their authority from the English leader. It is significant that Francis Asbury, the most influ-

* Most of this section is a shortened form of Waldo Adams, "The Lay Movement in North Indiana Conference." The original manuscript is filed in the Archives at DePauw University. The author is deeply indebted to him for his exhaustive research in this area.

ential leader of early American Methodism, was unwilling to assume his full responsibilities in the new Methodist Episcopal Church until approval by election by his American brethren was added to the original commission by Wesley.

Asbury's circuit riders who were in full Conference relations believed laymen should be excluded from their councils. The circuit rider was a member of an institution almost monastic in nature. He was bound by vows of poverty, full-time service and occupation to do the work of the Lord and acceptance of conditions that made it impractical to marry and rear a family. Laymen had not taken such vows nor did they work so earnestly and continually to further the church and the faith. Hence it should not be difficult for laymen to see today the reluctance of the circuit riders in admitting laymen to their inner church councils. Indeed it is not altogether accidental that laymen were not admitted into General Conference until the circuit riders were replaced by ministers who had stations.

In another sense, however, the circuit rider system was responsible for the development of a vigorous lay leadership in the Societies of the Church. The long periods of four to six weeks when each Society was dependent on its own membership for direction encouraged laymen to assume responsibility for most of the functions of the Society. This lay leadership was encouraged further by the economic and political factors around them. Laymen began to feel that these political rights were inherent and applicable to church life. This vigorous lay leadership was not slow in asking for admission to the highest church councils on the basis of democratic policy and right.¹

Present-day laymen should appreciate the wisdom of those early circuit-riding clergymen who slowly granted away their exclusive powers over the church and thus opened the way for the great powers and faith of the laymen to be used for the benefit of the community of faith. Some very large churches of the present day have not taken this step. A standard work on the General Conference, in discussing the adoption in 1860 of lay representation, says:

The act of the body of ministers in the annual conference and of ministers in the General Conference in providing for lay representation has been pronounced the most remarkable instance of the relinquishment of power to be found in the history of the world. The clergy were under no compulsion to give up the authority they had possessed from the beginning and yet they voluntarily admitted the laity into the

supreme legislative body of the Church to share with them the vast powers of the General Conference.²

It was widely believed that the admission of laymen as voting members would be at the expense of the bishops and presiding elders as well as of essential Methodist doctrine. The Methodist clergy has always maintained a strict control of the character and discipline of ministers by means of standards for entrance and regular examinations at Annual Conference. Laymen generally have not been subject to such scrutiny.

The demand for lay representation in General Conference came earlier than for lay representation in Annual Conference. The reason for this fact was that from 1812 the General Conference had been a delegated body. During the 1860's church-wide referendums were used to determine the attitude toward lay participation. In 1864 North Indiana Conference instructed its delegates to General Conference, who were all ministers, to vote against lay representation.³ By 1868 it was evident that sentiment was changing and that a majority of the delegates of that year were favorable. Laymen were admitted for the first time at the General Conference of 1872. North Indiana Conference elected Joseph A. Funk of Warsaw and William R. West of Anderson.

It is interesting to note the attitude toward lay representation of the local churches of the seven districts comprising the North Indiana Conference in 1869 when the vote was taken. A majority of 536 were in favor.⁴ It is evident that sentiment in the southern part of the Conference, which had been settled earliest, was sufficient to show a majority vote favorable to lay representation even though four other districts were opposed. It seems also that sentiment in city churches was more favorable than in village and rural churches.

The laymen were not satisfied, however, to be a minority group in General Conference, as they had been in 1872 with 129 lay members and 292 clerical members. Agitation for equality continued until it was achieved in the General Conference of 1900. None of the lay members was a woman, for women were not admitted until 1904.

The principle of lay representation became effective in General Conference in 1872; but it did not win acceptance in Annual Conference for another sixty-seven years. The use of referendum by the General Conference, however, had kept the problem before the Annual Conferences during these years. In North Indiana two lay

organizations had been in existence during part of this time. Their relationship to the Conference was close, and they made distinctive contributions, although they were not organically related. One was the Lay Electoral Conference, after 1872, and the other was the Laymen's Association, after 1912.

The first of these organizations had as its primary duty the election of representatives to General Conference, an operation that occurred quadrennially. The North Indiana Lay Electoral Conference met in 1872 and every four years thereafter. After 1900 it elected a number of delegates equal to the ministerial delegates. It is therefore the most ancient lay organization in this area. In general, its usual program has consisted of the election of officers and of lay delegates to General Conference. But it gradually took on other activities. Thus the Conference was usually addressed by the presiding bishop, other ministers, and frequently by its own members. Complimentary resolutions were passed and visitors were exchanged with the Annual Conference. Usually one joint session was held, but no Conference business was transacted at that session.

At the first meeting of the North Indiana Lay Electoral Conference resolutions were passed dealing with a variety of subjects. This practice became the pattern for succeeding conferences. The wide range of topics covered in resolutions down to 1939 shows that those laymen were in touch with the chief problems of the church. Only a small minority of the resolutions had to do with lay representation as such, again an indication of a broader range of concern.⁸ Seventeen resolutions were passed on social problems, these being mainly against the liquor traffic and the use of tobacco. The large number passed regarding preachers and their welfare makes it plain that the laymen recognized the need for proper appreciation of the clergy. Salaries, pensions, and the "time limit" received most attention. Thirteen resolutions concerned the Methodist colleges in Indiana. This lay electoral conference did much to direct the interest of the laymen representing local churches toward the larger problems of the church.

In 1932 General Conference approved a system of partial lay representation in Annual Conferences, for the consideration of certain specified problems. These were mainly financial and economic. This plan was not a very successful arrangement, being regarded as a make-shift.⁹ Certain sessions of the Annual Conference were called United Sessions, and at these the specified topics were re-

ported. Laymen were members of the committees and had the privilege of the floor to discuss the reports. Laymen, however, did not have the right to vote on matters not specified.

This type of legislation continued until 1939, when the Uniting Conference gave laymen full Annual Conference voting rights, except for the strictly ministerial areas of ordination, discipline, and Conference relations. The earlier plan was in use for eight years in North Indiana Conference. It was an excellent training for the laymen in the use of the committee system, the making of committee reports, and debate on the conference floor. A study of the election of laymen to the various boards and commissions of the North Indiana Conference shows that progressively from 1932 to 1939 laymen were being nominated and elected to most of the leading committees. Only those committees dealing exclusively with Conference relations, character, appeals of preachers, did not have lay members. It is to be noted, however, that the laymen serving on the various Conference committees were not always members of the Lay Electoral Conference. Thus laymen who had committee membership but not voting Conference membership were chosen for many assignments.

Another lay organization was the Laymen's Association. They were of course not satisfied with admission to General Conference and with the machinery designed to provide for such admission. The first Laymen's Association was organized in 1888 in California, and a General Conference Laymen's Association was formed in 1904. With membership drawn from lay members of General Conference, its object was to interest laymen more directly in the affairs of the church, and to organize Laymen's Associations at the Annual Conference level. Around the turn of the century brotherhood movements began to interest men in church life. One was called the Brotherhood of St. Paul, another the Wesley Brotherhood. By 1907 these had merged into the Methodist Brotherhood. Some uncertainty existed regarding the relationship with Annual and General Conference. In 1916 the Brotherhood was placed under the Adult Department of the General Board of Sunday Schools. That this arrangement did not work well is indicated by the fact that next year this department urged omission of the Brotherhoods from the *Discipline*, and recommended decentralization to Annual Conference level and no higher. During these early years of the twentieth century the emphasis went toward men's Bible classes, local brother-

hoods, and similar organizations. By 1917 over one-half million men were reported as enrolled in Bible classes and Brotherhoods.⁷

In the 1920's the General Conference made another shift, placing men's work in the Board of Education. During this period many Laymen's Associations were organized in Annual Conferences. In North Indiana the members of the Lay Electoral Conference of 1912, meeting in Wabash, organized themselves into a Laymen's Association. Officers were elected and a constitution adopted which provided for district organization. Membership was composed of one delegate for each church in the Conference, men or women, plus such others as should be granted membership by the Association itself. This group met annually from 1916 to 1939. Although there was no disciplinary or constitutional connection with the Annual Conference, the members were all members of the Methodist Episcopal Church, and amiable relations seem to have existed most of the time. Here clearly was a movement that would possibly have taken laymen apart from the governing bodies of the church.

A study of the resolutions adopted by the Laymen's Association offers information on the points of greatest interest.⁸ It also reveals a potential of great value in the church, the loss of which would have been disastrous. Notable is the fact that the laymen were not interested solely in lay representation, only 24 per cent of the resolutions dealing with this area. The rest dealt mainly with (1) supporting the plans for financial aid to the Preachers Aid Society, hospitals and homes, and colleges, (2) combatting social evils, and (3) promoting evangelism, including retreats. The wide range indicates an interest and zeal on the part of laymen that, merged in the life of the church, would bring more profit to the work of the Lord. These resolutions also show that laymen were concerned over the improvement of social conditions.

Another development of the 1920's was the authorization of Area Councils throughout Methodism. Bishop Leete organized one for the Indianapolis Area.⁹ The chief feature was representation given laymen. Each district had its own organization on which there were as many laymen as pastors. This organization operated from 1921 to 1936. Although reports were not generally printed in the *Minutes* of the Conferences involved, large sums of money were designated for church projects and effective influence was asserted upon the General Assembly of Indiana in matters of social legislation.

Another organization in which laymen participated was the Indiana Area Finance Committee. It existed during the time of the Area Council. Its officers were all laymen, except the bishop, who was treasurer. Ten standing committees outline the main concerns of this committee. They were: executive, organization and membership, legislation, legal aid, founders of the Area building, gifts, legacies, and annuities, speakers and publicity, cooperation of Methodist agencies, auditing, and life members.

The common concern of Methodist laymen for social expressions of Christian faith has firm theological foundation. It stems from the influence of modified Calvinism as exemplified through Jonathan Edwards down to Washington Gladden and others, and from the Arminian emphasis through John Wesley down to the Methodist Episcopal Church. Both strains have given strong support to the principle of relating Christianity to all aspects of life. The leaders of the church wisely provided for the channeling of this great energy and witness into laymen's organizations that would strengthen the whole church. Thus the laymen and his interests came to be expressed within instead of without the church.

The story of lay participation in the Methodist Protestant tradition is somewhat different, although not so in principle. The equality of elected lay members and clerical members was established in the original constitution of this church as one of the fundamental principles. It was in great measure carried out in practice. The church was careful, in appointing laymen to Annual Conference committees, to see that they were persons that the local churches had elected to the Annual Conference. It believed that the mutual rights of laity and clergy ought to be cherished and understood by all members in local churches. Yet there were differences. It does not seem that lay members were examined for character as were ministers. But lay members were expected to hold family prayer and attend communion regularly. In 1914 laymen were represented in the new Conference organization known as the President's Cabinet.¹⁰ It was composed of one laymen and the ministerial chairman from each district. This Indiana Conference device served as a model for similar organizations in many other Conferences. With union in 1939 many of the laymen active in the former Methodist Protestant Church became earnest and enthusiastic workers in the North Indiana Conference of the united church. One may mention among many others Walter Williams and H. O. DeWeese.

Since the year of union organized men's work has progressed within the framework of the *Discipline*. In the first year, 1940, the Conference Lay Leader, Roy Roudebush, reported that a full roster of district and Conference officers was working.¹¹ Early problems concerned the cooperation of laymen with Conference programs. Richmond and Warsaw Districts were most successful in bringing about full participation. During recent years one of the most effective programs has been that of Methodist Men, a revised and modernized concept derived from the old brotherhoods. Report was made at Annual Conference in 1956 that over one hundred such clubs had been chartered by the General Board of Lay Activities, in North Indiana.¹²

Another plan well supported by local churches has been Laymen's Sunday, derived from the old Methodist principle of lay preaching. At least one Sunday service should be entirely in the hands of laymen. Out of this practice might come the revival of lay preaching as a major force in American Methodism.

From the old Laymen's Association came the idea of the laymen's retreat. At first these were held at Epworth Forest, on a Conference-wide basis, for spiritual refreshment, testimony, and information. They have been held regularly since 1940. Another expression of a similar interest is the Laymen's Institute. This takes place at DePauw University, and includes the whole Indiana Area. Recently almost two hundred laymen from North Indiana Conference attended.¹³

One of the objectives of the program of Lay Activities is stewardship. Beginning in 1941 with a pledge to support this objective, the movement has gone forward through several Area conferences on labor, industry, and agriculture, to the direction of financial campaigns such as the impressive Church Extension Campaign which used over four thousand laymen.¹⁴ Other areas of lay interest are evangelism and missions. In both of these, after difficulties attending means of participation by laymen, effective work is being done through Fishermen's Clubs, mission groups, etc.

Some problems of lay participation have remained. The system of partial lay representation in the North Indiana Conference persisted until 1939. Under the Plan of Union, however, each local church was to elect a single lay representative who would have equal rights with the ministerial member of Conference. He was called the

Conference lay member. The only limitations were those already indicated with regard to purely ministerial functions.

Increasingly over the years women have taken an active part in the work of lay representation. In 1934 women formed 28 per cent of the lay membership. In 1955 they comprised 40 per cent. Considerable variation in this respect has prevailed among the districts.¹⁵ Women have represented the Conference frequently in General Conference. Sixteen women have served in the fourteen General Conferences since women were admitted in 1904. Every meeting has had at least one woman in attendance. Mrs. Frank Wilson of Wabash was the first, serving at Los Angeles in 1904. Mrs. Homer Roose of Goshen attended two General Conferences. Two women attended in 1924 and 1956.

The disciplinary age limit of twenty-five years has prevented official participation by young laymen. Their most valuable service has been membership on the Conference Board of Education, and strong leadership at district and local levels.

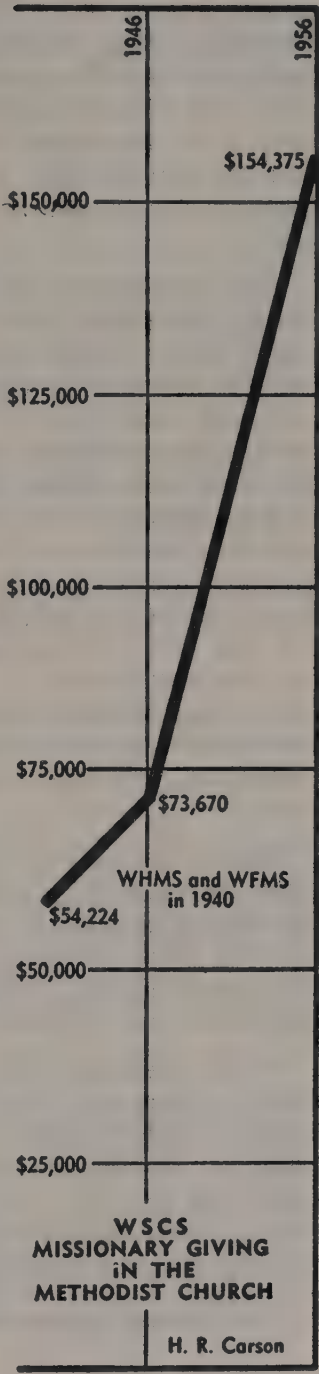
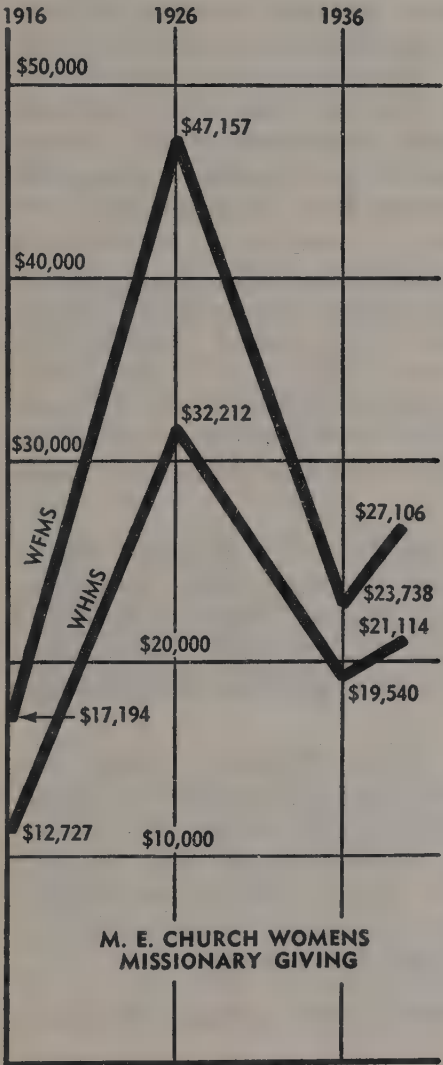
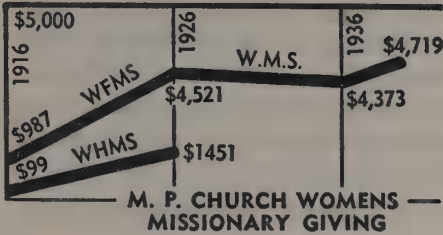
Problems remain. One of the greatest has to do with comprehensive vision in the whole area of lay activities, lest they become caught in certain narrow ruts. Another is effective participation by youth and young adult. One of the most persistent has been the presence of laymen in Conference committees who are not themselves lay delegates. Lay witness has been limited by such anomalous cases, since the member of the committee might have no rights in Annual Conference. Another difficulty has been the perennial one of maintaining persistent devotion on the part of laymen, who have sometimes been all too willing simply to "let the preacher do it."

The experience of the twentieth century has brought the layman immeasurably closer to meaningful sharing in the work of Christian witness. This has been amply exemplified in the North Indiana Conference, which may well be proud of her laymen and lay women. One of the great victories of Methodism in our day may well be the "recovery" of the lay witness in the Wesleyan heritage.

B. *Women's Work**

Ladies Aids have kept the church going almost from the beginning, being found in old John Street Church in New York.¹⁶ Indis-

* Much of the material in this section has been gathered by Mrs. Homer N. Roose.



pensable local work has helped maintain the churches in presentable condition through the years, down through the incorporation of the Ladies Aid Societies in the Woman's Society of Christian Service at the time of reunion. What must have been given in service and funds in all this time is indicated by the report that \$141,377 was contributed in the North Indiana Conference in 1955.¹⁷ For lack of district and Conference records in previous years, this part of history is lost.

The oldest church-wide organization of women was the Woman's Foreign Missionary Society, founded in 1869, in the middle of a raging storm. It might be said that the women have kept things lively, if not stormy, ever since. This was the age of Isabella Thoburn and Clara Swain. Within one year there was a first local society in the Conference, at Goshen First Church. Within another year there were eighteen societies with 724 members.¹⁸ Among the early groups were those at Logansport, Peru, and Mishawaka.¹⁹ By 1900 there were 119 societies with 3,542 members. 94 were women's groups, 14 young women's, and 11 children's bands. The Conference Society during this period was paying \$400 for support of "one of our own girls," Emma Lamb, serving in India.²⁰ Another \$236 went for medical work in the same country. Considerable further specified support came from the district and local levels. The total contribution amounted to \$8,053. By 1916 there were contributions of \$16,153. This amount had almost doubled by the time of reunion in 1939.

During the years of the Foreign Missionary Society the organization was headed by an executive committee with a Conference Secretary at its head. In 1916 Mrs. Florence Binford of Greenfield held this office. She was succeeded by Mrs. Walter R. Werking, Mrs. James A. Bean, and again by Mrs. Werking, who was Secretary at the time of reunion.²¹

In the Methodist Protestant Church a Woman's Foreign Missionary Society was organized in 1879 and established an Indiana branch in 1884. The first society was at Maples in 1888. Among leaders of this work were Mrs. F. W. Lineberry, Mrs. Fred C. Clark, and Mrs. H. O. DeWeese. When the society was incorporated in the Board of Missions in 1920, there were twenty-five groups with 616 members contributing \$3486 for missions.²²

The Woman's Home Missionary Society sprang from concern

of Mrs. J. C. Hartzell for the condition of the freed slaves in New Orleans, and was organized in 1880 in Cincinnati. Mrs. Rutherford B. Hayes, from her home in the White House, answered the call to be the Society's first president, and served nine years. In North Indiana Conference the earliest record of home missions work under the new Society is found in the *Minutes* of 1882.

In 1900 the North Indiana Conference Home Missionary Society reported forty-one societies, 1,750 members, and total contributions of \$3,032. It was in that year accepting its share of responsibility for the Twentieth Century Movement, amounting to \$5000, 665 new members, and 115 subscribers to *Woman's Home Missions*.²² In 1916 there were ninety-three societies, plus several different age-group organizations, totaling 6,184 members, and contributing \$12,621.²³ Presidents of the Conference organization have been Mrs. J. C. White, Mrs. W. T. Arnold, Mrs. F. F. Thornburg, Mrs. C. B. Croxall. Just before reunion the giving amounted to \$19,390.

Methodist Protestant Home missions work dates from 1893. In 1920 the work of this branch of women's activity was also taken over by the Board of Missions.

With the union of the three branches of Methodism came the organization of the all-inclusive society that would correlate the work and programs of all the women's groups, including local work, foreign and home missions. The name was Woman's Society of Christian Service. The total of the budgets of all the societies became the new asking, since the support of all missionaries and deaconesses, institutions and projects, would now come from one common fund. The complicated problems were wisely solved in the constitution and by-laws, and they were so well thought out that little revision has been necessary in the years since their adoption.

The women of North Indiana Conference and many ministers met in High Street Church, Muncie, on October 3, 1940. About 1800 were present at this organizational meeting at which Mrs. J. D. Bragg, President of the Division, was the guest speaker. 440 societies and 21,000 charter members were reported. Mrs. O. T. Martin was elected Conference President, and was followed by Mrs. Julia Parr Naftzger, Mrs. Homer N. Roose, Mrs. Clare E. Knepple, and Mrs. Royal R. Neff. Other officers elected at the first meeting were: Vice President, Mrs. H. O. DeWeese; Recording Secretary, Mrs.

William Conrad; Corresponding Secretary, Mrs. Julius Pfeiffer; Treasurer, Mrs. Lon Nossett; Missionary Education, Mrs. R. Lowell Wilson; Christian Social Relations and Local Church, Mrs. Earle Naftzger; Missionary Service, Mrs. J. W. Rose; Wesleyan Service Guild, Mrs. Harold Neel; Student Work, Mrs. A. W. Pugh; Youth Work, Mrs. Don Turner; Children's Work, Mrs. Lester Weir; Literature and Publications, Miss Miriam Kutz; Supply Work, Mrs. O. N. Horner; Spiritual Life, Mrs. C. Emery Smith; Status of Women, Mrs. Earl Pittenger; Missionary Personnel, Mrs. F. A. Hall.²⁵

In the first year \$48,916 was sent to the Division treasurer. In 1955 the amount of \$192,619. In this same year it is notable that \$141,377 was spent in the local churches. These figures are only symptomatic of the many and varied projects carried on within the Conference. The School of Missions sponsored by the former Home and Foreign Missionary Societies has been held in connection with the Assembly at Epworth Forest since about 1926. Because outstanding teachers like Mrs. Dan Brummitt, Mrs. Wilbur Ale, and others served on the faculty, the school continued to grow in quality and numbers. It now offers each of the study courses of the Woman's Society. Since the name was changed to Summer School of Missions and Christian Service, it has been headed by a dean—Mrs. F. E. Fribley, Mrs. Paul Flowers, Mrs. H. Merton Smith, Mrs. Walter Langohr, and Mrs. B. H. Franklin.²⁶

Many years ago Mrs. V. G. Carter of Russiaville opened a Children's Missionary Camp in Moore Hall at Epworth Forest. It was held in connection with the Women's School of Missions. Later Mrs. Lester Weir and Mrs. Colson assumed charge. Finally, under the Board of Education, it was reorganized as a laboratory school. Another project was begun by Miss Emilie Charles and Mrs. W. B. Freeland, youth secretaries of the Missionary Societies: a camp for teen-age girls of the Standard Bearers and Queen Esthers. Camp Yo-Pe-Mi-Ca was chosen as a name, being an abbreviation of Young People's Missionary Camp. Outstanding leaders and missionaries have served on the staff each year. The camp has been conducted in Pell Lodge and surrounding cabins. At the time of writing Mrs. Charles Hartman, Conference Youth Secretary, was in charge.

When Pell Lodge burned in 1942, the Woman's Society of Christian Service took immediate steps to raise money to rebuild it. But wartime restrictions long delayed the work of reconstruction. The



FORT WAYNE NEIGHBORHOOD HOUSE



WSCS CABINET

Upper row: Mrs. Ivan Fitch, Mrs. Willard Jordan, Mrs. Edmund Villars, Mrs. Wm. Trowbridge. *Lower row:* Mrs. Walter Shady, Mrs. Royal R. Neff, Mrs. Julius Haworth, Mrs. Ward Van Bibber.

women contributed generously and had enough left over to purchase the logs for an additional cabin.

Among other projects connected with Epworth Forest have been a children's playground and shelter house, provided by the Wesleyan Service Guilds of the Conference. These guilds at most recent report numbered sixty-two, with a membership of 1638. Conference secretaries since unification have been Mrs. Harold Neel, Miss Elsie Pfeiffer, Miss Edith Linn, Miss Lillian Applegate, and Miss Mary Meeks.

Kate Bilderback Neighborhood House in Fort Wayne, which is considered elsewhere as a Conference institution, was started in 1921 by the Tri-Angle Society of First Church, composed of Epworth League, Queen Esther, and Standard Bearers, who had studied the textbook, "Serving the Neighborhood," and wanted to do something to help their own home city. In this way work among the foreign born people of the community was begun. In 1923 the Woman's Home Missionary Society adopted the project, and three years later the building on John Street was erected. Because two daughters of Mrs. Kate Bilderback gave generously to the project, it was named as a memorial to their mother. The rest of the story, through the years with the Edgar Moores to the time of sale to a Negro church, belongs in another chapter.

More and more the women of Methodism have been granted and are accepting the opportunity to serve at all levels in the church. More and more the older distinction between lay work and women's work is dissolving. These trends have been active in North Indiana Conference in recent years, with many gratifying results. For many years a woman has been a member of each delegation to General Conference. Over forty per cent of the lay members of Annual Conference have been women, and they have served on many Conference boards. There are at this writing twenty women local preachers, eleven of whom are ordained. The recent action of General Conference, further broadening the scope of service by women as full ministers, simply emphasizes a trend of long development.

Women from North Indiana Conference have furnished a great deal of leadership beyond the borders of the Conference. Two have been presidents of the Jurisdiction, Mrs. J. N. Rodeheaver and Mrs. Julia Parr Naftzger. Mrs. Rodeheaver has been a member of the Board of Missions, and, in the Woman's Division, Vice President

in charge of work in the home field. She held places in the Woman's Home Missionary Society on the national level. Mrs. C. B. Croxall served as a Bureau Secretary in the same society. Mrs. W. R. Werking was Secretary of Organization and Promotion of the Jurisdiction, and Mrs. Julius Hayworth, Supply Secretary in the Jurisdiction.

A new venture launched in April, 1955, was the North Indiana Conference *News*, a quarterly publication filled with information from Conference officers and news from the districts.

In 1955 there were 425 Woman's Societies and 64 Wesleyan Service Guilds with a combined membership of 28,690. The pledge for the next year was \$148,120. But, since the main purpose of the Society has been to undergird the total program of the church, it cannot be measured in terms of figures and statistics. In these latter days the women have entered the scene not simply to undergird but to point the way and to lead.

¹ Wade C. Barclay, *Early American Methodism* (New York, 1950), p. 21.

² Thomas Neeley, "The Governing Conference in Methodism," (Cincinnati, 1892), p. 434.

³ *Minutes*, 1864, p. 15.

⁴ See Table I in Adams, "The Lay Movement in North Indiana Conference," p. 8.

⁵ See Table II in Adams, p. 11.

⁶ *Daily Christian Advocate*, 1932, pp. 629 ff.; Smeltzer, p. 408.

⁷ *Methodist Yearbook*, 1917, p. 149.

⁸ See Table III in Adams, p. 17.

⁹ *Minutes*, 1921, p. 94.

¹⁰ Coons, pp. 6 ff.

¹¹ *Minutes*, 1940, p. 465.

¹² 1956, p. 936.

¹³ 1955, p. 936.

¹⁴ 1954, p. 633.

¹⁵ See Table IV in Adams, p. 28.

¹⁶ *Methodist Woman*, Sept., 1955, p. 4.

¹⁷ W. S. C. S. Conference Yearbook, 1955.

¹⁸ *Minutes*, 1931, p. 428.

¹⁹ These are definitely recorded in local church histories filed in the Archives at DePauw University. Probably others were of similar early origin, but the record is lost.

²⁰ *Minutes*, 1900, p. 71.

²¹ 1924, p. 634; 1931, p. 464; 1934, p. 181.

²² Chandler, *History of the W. F. M. S. of the Methodist Protestant Church*, pp. 207-213. This reference has not been verified by the author.

²³ *Minutes*, 1900, pp. 73-74.

²⁴ 1916, p. 751.

²⁵ Report, 1st Quad., North Central Jurisd., pp. 63-65.

²⁶ Freeland, p. 46.

CHAPTER VI

Social Concern

The period with which this study begins is the period in which certain social and economic problems were forced upon the attention of Christian churches everywhere in civilized countries.* In the United States this meant problems attendant upon rapid and unbalanced expansion of industry. The nineties witnessed a series of troublesome disputes, such as the Homestead steel strike in Pennsylvania and the Pullman strike in Chicago, widespread depression in the Panic of 1893, Coxey's army, and so forth. Methodists along with others were influenced by this changing environment. Washington Gladden's book, *Tools and Men*, and Walter Rauschenbusch's book, *Christianity and the Social Crisis*, served notice that Christians were awake to the challenge of the new problems to the old faith. Thus it was that the General Conference of 1908 adopted a "Social Creed" that four years later became, with slight changes, the "Social Creed of the Churches" of the Federal Council of Churches. This famous, long-standing, and widely-accepted document spoke in favor of equal justice, arbitration of labor disputes, occupational safety and health for the workingman, abolition of child labor, regulation of labor of women, reduction of hours of labor to a practical minimum, one day of rest in seven, a living wage the highest each industry could afford, and recognition of the Golden Rule and the mind of Christ in social relations.

Many persons, who had accepted the recent idea that Christians had no right to speak through their churches on social and economic issues, were adamant in opposition to this or any other form of social definition. Some others were dissatisfied in that the Creed was not more forthright. The members of North Indiana Conference were well aware of these developments on the larger stage of American life.

"We heartily endorse," reported the Committee on Moral Questions in 1914, "The Social Creed of the Churches' as adopted by

* Much of the source material for this chapter was assembled by E. R. Garrison.

the Federal Council of the Churches of Christ in America, December 9, 1912. We recommend that our preachers present this social creed to their congregations so that the world may know the attitude of the Methodist Episcopal Church toward the social problems of the day."⁷ Earlier had come references of approbation with reference to the Methodist Federation for Social Service, founded in 1907 as an unofficial group for discussion and understanding of social questions. It was natural that, in these days of new economic and political problems, Christian citizens should seek to think about the implications of the faith. All through the second decade the Committee on Social and Moral Questions commended the work of this new body.⁸ In 1912 it made the novel suggestion that a Conference commission might actually concern itself with social problems existing within the confines of the Conference.

By 1921 three Conference committees were concerned with various social problems: Social Service; Temperance, Prohibition, and Public Morals; and the State of the Country. In all too many cases the reports of these committees were mere preachments that could not possibly result in any action. Sometimes the very language of the reports was carried over year after year without any relevance to real problems. And yet, slowly and in the face of opposition, ministers and laymen alike were coming to realize how important was the Christian faith for society as well as for the individual. In 1936 the report of the district superintendents, given as a unit this year, devoted considerable space to the many social problems of a depression year. "The preacher that thinks the gospel of Christ has nothing to do with economic conditions or moral reform, will do well to read anew his Bible and brush up on church history."⁹

There never has been a time in Methodism when individual morality was not universally considered within the competence of the church. The *Minutes* are strewn with references to the conduct of persons, in such matters as philanthropy, tithing, Sunday observance, nudism, free love, divorce, and, in general, "imprudent conduct." Through the years the Annual Conference has resisted attempts to eliminate or moderate the *Discipline* in regard to individual conduct.⁴ Methodists have always been strong on individual morality, and rightly so, for the original spirit of John Wesley insisted on the fruits of the Spirit in the lives of individual Christians. What American Methodists have sometimes forgotten is that Wesley with great vigor spoke out on the major political and social issues of his

day, and clearly expected the Christian faith to make a difference in the area of social life. He did so on firm theological grounds, rooted in the divine Lordship over all life.

Through the years also Methodists in North Indiana Conference continued to manifest social concern in their generous support of philanthropic institutions, both at home and far away. In fact, in some cases they were better at philanthropy far away than at home, a situation clear in the history of the Freedmen's Aid Society in the early twentieth century. The problem of race, as so frequently today, was to be dealt with at a distance. On the other hand the record of contributions to institutions of social service is so outstanding as not to require documentation here. The story is best told in terms of Conference institutions and World Service. Whenever real need was discovered, members of churches responded immediately—whether for flood relief in 1913, or famine relief after World War I, or sharing individually or collectively during the Depression, or caring for refugees during the days of European dictatorship, or in the Fellowship of Suffering and Service as it arose in connection with World War II, or in aid to Korea.

Beyond these areas of general and almost unquestioned concern, however, lie areas of special importance for Methodists in Indiana. These have been, until recently, mainly two in number: temperance and peace. Far the larger interest and effort have gone in these directions. We should deal first with temperance and prohibition, tracing important changes chronologically.

Ministers in the early years of this century were called on to wage a veritable war against rum. We learn something of the violence of the efforts in the report of H. W. Bennett for Goshen District in 1906:

The saloon in Goshen District has a wholesome fear of all our pastors. In the front in every contest to annihilate that accursed enemy of the home and the church, you will find the Methodist pastor. He is agitating, making public opinion, laboring for remonstrances, and doing anything that will help on the destruction of the saloon. He is sane, sensible, statesmanlike, and knows when to strike, where to strike, and strikes to kill. By his efforts, or by cooperating with others, there have been driven out of business all the saloons in some townships, in a few towns, and one whole county has been cleared up.⁵

Two years later the presiding elder of Richmond District proudly reported that his whole district was almost entirely dry.⁶

By 1914 the Conference was heartened at the prospects for national prohibition, and joined in resolution requesting exclusion of all liquor advertising from the United States mail and favoring a state constitutional amendment prohibiting manufacture, sale, and transportation of liquor inside the state boundaries.⁷ Six years later the Conference committee rejoiced at the great victory for national prohibition, but made the point prophetically clear that the battle was not yet won.⁸ At the same time it took on the additional battle with the growing cigarette habit that had developed during the World War. Next year the report continued to emphasize the need for vigilance:

We have waged a long, hard battle against the forces of intemperance. We thank God that we have lived to see the day of victory, when the liquor traffic stands convicted by every tribunal and is now an outlaw in the land. Nevertheless eternal vigilance is still the price of liberty. Many a battle has been lost after it was won.⁹

These warnings were not without foundation. In 1923 the committee made the Conference aware of threats to the new-found dry state:

The hovering of rum fleets just beyond the three-mile limit along our coasts has become an international scandal and must by all means be broken up. If foreign governments will not themselves break up this business carried on under their own flags, then we believe that the great power of this government should take such steps as are necessary to prevent such discourtesies to our nation and to our nation's Constitution by these international pro-liquor conspirators.¹⁰

In just what form this country was invited to wave its big stick was not specified.

Throughout the twenties the watchword was, Hold the line! Year after year reports urged no change in the laws, but better enforcement. The election of 1928 brought the liquor issue into the political limelight again, but this issue was confused by the fact—otherwise unrelated—that Alfred Smith was a Roman Catholic. What was widely said to be Protestant bias against a Roman Catholic candidate was really Protestant insistence on its traditional opposition to drink. Smith was attacked by Methodists and others, not because he was a Catholic but because he was a wet.¹¹ The reminiscences of older members of the Conference, C. H. Smith and W. B. Freeland, confirm this for North Indiana. The following year witnessed a dramatic episode at Annual Conference, when E. S. Shumaker, superintendent of the Indiana Anti-Saloon League, was

invited as he was released from Indiana State Prison Farm (to which he had been committed on charges of contempt of court) to address the Conference in full session. He did so and received a great ovation.¹² This year also a campaign was started to secure pledges of total abstinence from young people.

But during the years in which prohibition became more and more unpopular and difficulties of enforcement mounted, the Conference committee did least to promote action in any effective manner. It pointed with pride and viewed with alarm—and that was about all. In 1933 the fat was in the fire, and all the committee could do was call upon “this Conference at this time to go on record as urging all its members and constituents to do everything in their power to defeat the attempted repeal of the 18th Amendment.”¹³ It widely deplored, especially the repeal of the Wright Bone-dry law in Indiana. Many ministers and some laymen did what they could in local situations, without much guidance from church officials. Next year, in 1934, responsibility for the debacle was laid against “a so-called ‘tolerant’ or ‘liberal’ wave” that had permeated society.¹⁴ This liberalism led the committee to inveigh strongly against nudism, which it seemed to consider a threat in Indiana.

The strongest statement of the historic Methodist opposition to liquor in these years came from the report of the district superintendents in 1933, presented by F. K. Dougherty:

We find ourselves in a strange predicament today on the Prohibition question, a situation which few of us could have imagined a short time ago. Congress, under the direction of the Chief Executive of the Nation has passed the Beer Bill which squarely violated the Constitution of the United States. The political morale of the people is at such a low ebb that masses of our citizens do not seem to care whether we have a Constitution or not. The liquor and lawless elements of the nation have selected a very opportune time for striking their blow at prohibition. . . .

Every District Superintendent and every Preacher in the North Indiana Conference long ago pledged themselves to unceasing hostility to the liquor traffic, and in these testing days through which we are passing not a single man will fail the cause. Let the politician crack his whip of party coercion, let the self-seeking, deluded economist lift his cry for revenues from a death dealing traffic, let numerous millionaires pour their money into a program of propaganda to destroy the 18th Amendment, let some prominent layman, now and then take down his prohibition flag, and become the willing or unwilling servant of destructive agencies—we, the Ministers of the Methodist Episcopal Church will still fight on, for no question is ever settled until it is settled right. . . .

The District Superintendents stand ready and have already been working at the task, of seeing to it that each county in the Conference is thoroughly organized in preparation for the state convention which is to deal with the repeal question.¹⁵

During the thirties the President and his family were severely criticized for their support by example for drinking.

A disturbing concern is seen in the report of the Temperance Committee in 1936, with the recognition that responsibility for temperance lies squarely in Christian homes. The prevalence of social drinking in "respectable" families makes it impossible to blame the decline of temperance on the former hoodlums and gangsters.¹⁶ One wonders what the Conference committee on temperance could do but wring its hands—on an expense account of sixty dollars.

A more profound understanding of the real nature of temperance is discovered in the reports submitted after unification in 1939. For example, in 1941 it was said: "The problem of alcoholic beverages is so interlocked with associated evils that the whole question of public moral reform must be visualized as a total task, not singling out any one evil, to the exclusion of all others."¹⁷ The tendency was still to place the blame on impersonal well-financed "forces" that expected to profit from the liquor trade. One continues to miss any firm foundation for temperance in the central affirmations of the Christian faith dealing with the nature of man.

A change of tactic is evident during these years also, with increasing emphasis placed on county drives for local option—reminiscent of the work at the beginning of the century.¹⁸ Areas of special concern during the years of World War II were flamboyant magazine and radio advertising and liquor in military camps.

It is significant that those who made a report on temperance in 1950 found it necessary to remind North Indiana Methodists that opposition to the liquor traffic as the "strategic peculiarity" of Methodism "is very clearly stated in Paragraph 2023 of the 1948 Discipline."¹⁹ The reason for this special pointed reference is found further on: "Methodists who have acquired the habit of social drinking should be helped to realize that their personal example weakens the influence of the church in its warfare against this destroyer." Gradually it was becoming apparent that the real adversary lay not in "forces" but in people.

The battle was still being fought in North Indiana Conference

only yesterday, according to evidence in recent *Minutes*. Resolutions have been directed against the use of public funds to buy a million dollars' worth of liquor for the State Department, and against the sale by the Methodist Publishing House of any publications advocating liquor.²⁰ The Board of Temperance has attempted to promote its cause by an extensive educational program from the Area level to the local church. Area seminars, district campaigns, local church commitment days, showing of films, and other plans were put to use. There persisted, in spite of all efforts, a "what's-the-use defeatism"—to use the language of the *Minutes*—and a wide-spread feeling that, somewhere along the line, the temperance movement had missed the boat. The concerns for temperance in 1956 were internal, affecting the spirit of the Conference itself, as well as external, dealing with "Demon Rum" and the "forces."

The other persistent theme in the area of social problems was that of war and peace. The concern in the North Indiana Conference, and among Christians generally, dates from the early years of the twentieth century, the time of optimistic dreams of world peace, of peace and disarmament conferences, of the Hague Tribunal—and of Theodore Roosevelt's "Big Stick" and a dangerous series of pre-war international crises. In 1907 a resolution from the Genesee Conference, dealing with the Hague Peace Tribunal and urging that the President support a congress of nations for disarmament and arbitration, was received with favor in North Indiana Conference.²¹

This was the first flowering of a tender but persistent plant. Its first blight came a few years later with the outbreak of World War I. During the war years the Conference continued to pass resolutions, but these dealt chiefly with "fervent loyalty" to the nation in time of stress.²² In contrast to the rather extreme statements that emanated from some of the Methodist Episcopal Conferences these declarations in Indiana were moderate in thought and expression. But the concern for peace as such was swallowed up in the demand for victory.

In strong contrast was the reaction against violence that came with the end of hostilities. The plan of President Wilson for a League of Nations, although it failed in the country of its birth, received surprisingly eager support in this midwestern Annual Conference. The Committee on the State of the Country said, "The church should not retreat from its stand for a league or association of nations that shall put an end to war."²³ Apparently the Methodists

MINISTERIAL MEMBERS OF THE CONFERENCE





C. W. BLICKENDORF



R. W. BLODGETT



HERBERT ROASE



J. R. BOGGS



J. W. BORDERS



W. H. BRANSFORD



W. J. BRIGGS



G. R. BRITTENHAM



H. C. BROWN



J. H. BROWN



R. S. BROWN



GARRY BROWNE



G. W. BRUNNER



W. M. BULLIS



W. D. BULLOCK



W. M. BULLOCK



E. A. BUNNER



R. A. BURCHFIELD



R. J. BURNS



J. C. BYRD



G. R. CAMPTON



C. B. CARPENTER



H. R. CARSON



W. J. CARTY



L. L. CASE



A. M. CHRISTIE



A. S. CLARK



R. D. CLARK



A. L. CLARKE



FRED CLARKE





J. H. DYER



C. R. EARLE



C. K. ECHELBARGER



R. P. ECHOLS



L. W. ELLER



D. C. ELSON



S. E. EMERICK



J. H. EVANS



T. E. EVERETT



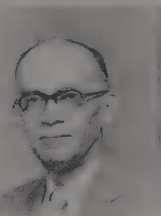
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W. H. FARTHING



C. M. FAWNS



R. A. FENSTERMACHER



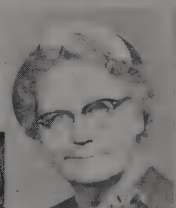
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D. K. FINCH



A. H. FISHER



M. L. FISHER



C. C. FORD



H. K. FOX



J. W. FOX



B. H. FRANKLIN



E. T. FRANKLIN



W. B. FREELAND



R. W. FRIBLEY



J. M. FRITZ



J. T. FROST



E. R. GARRISON



J. E. GIBSON



J. W. GIBSON



B. W. GIERHART



A. D. GILES

R. L. GORRELL

D. P. GOSSER

R. E. GREEN

W. N. GREENE



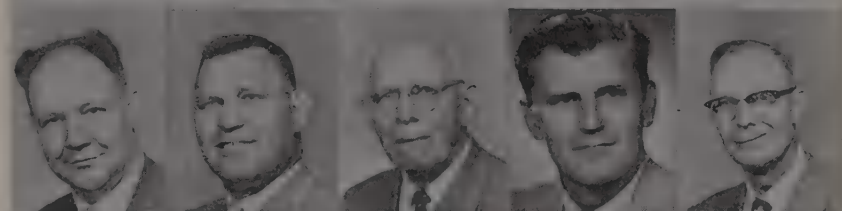
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A. E. HAGGOOD

F. A. HALL

RUSSELL HALL

E. W. HAMILTON



JOS. HANAWALT

C. F. HARBOUR

W. H. HARRISON

H. R. HASHBERGER

R. R. HELMS



G. B. HERSHBERGER

C. P. HERT

F. S. HICKMAN

R. R. HIGH

L. M. HILE



F. R. HILL

V. W. HINCKLEY

J. E. HINKLE

C. E. HIRSCHY

J. O. HOCHSTEDLER



R. M. HOCHSTEDLER

I. C. HODGES

J. T. HODSON

A. C. HOOVER

B. J. HOWARD



G. F. HUBBARTT



J. A. HUBBELL



L. H. HUDDLESTON



G. R. HUMERICKHOUSE



J. M. HUNT



E. D. IMLER



G. D. IREY



L. G. JACOBS



E. L. JAYCOX



N. S. JEFFREY



J. E. JENSEN



G. W. JOHNSON



R. J. JOHNSON



R. R. JOHNSON



W. S. JOHNSON



E. L. JOHNSTON



G. H. JONES



H. M. JONES



E. E. KAUFMAN



RALPH KEESAER



A. L. KELLEY



L. W. KEMPER



BEN KENDALL



O. F. KENT



C. J. KERLIN



M. E. KESSLER



J. T. KING



C. W. KOCHER



W. W. KRIDER



J. C. KRIEG



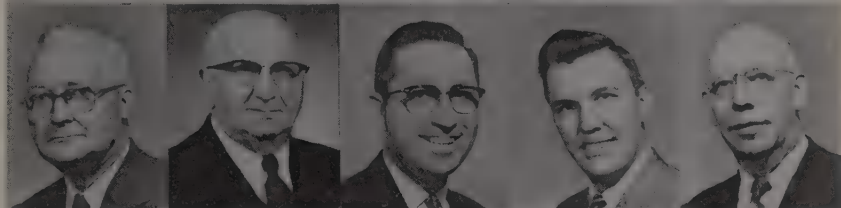
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D. F. LASUER

R. E. LAUTZENHISER

J. C. LAWBURGH

E. E. LAWSHE



J. E. LAWSHE

EARL LEONARD

H. L. LEWIS

W. H. LIKENS

K. B. LININGER



F. L. LOTTRIDGE

D. K. LOVE

W. E. LOVELESS

A. W. LUNDQUIST

E. E. LUTES



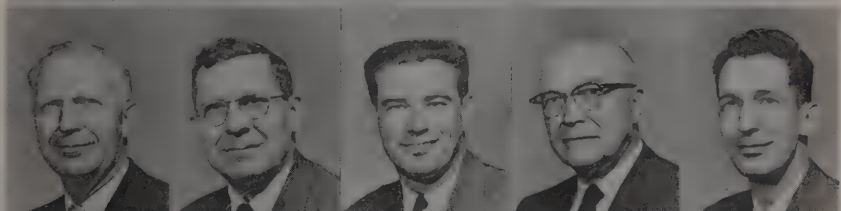
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O. A. MANIFOLD

GEO. MANLEY

W. F. MATHYS

K. E. MAYNARD



C. A. MCCALLISTER

C. E. MCLARNON

H. L. MCCORD

E. S. MCKEE

W. D. MEDDOCK



E. B. MEGENITY

C. I. MILLER

E. L. MILLER

H. T. MILLER

L. G. MILLER



LURA MILLIGAN



E. A. MINEGAR



J. E. MOORE



C. W. MONTGOMERY



J. A. MORRIS



T. B. MORRIS



J. A. MORRISON



M. C. MORROW



THURMAN MOTT



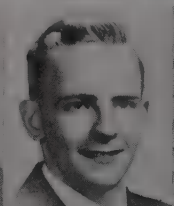
C. W. MYERS



LEROY MYERS



H. D. NEEL



D. C. NELSON



L. L. NICHOLSEN



A. R. NOLAND



B. D. NYSEWANDER



J. W. OBORN



H. J. OECHSLE



J. A. PATTISON



JOHN PAUL



O. W. PAULEN



M. G. PERSONS



JULIUS PFEIFFER



L. P. PFEIFFER



M. C. PITTENGER



W. E. PITTENGER



J. R. PHENEGER



R. C. PLANK



E. R. POLK



W. O. POWER







E. M. TALLEY

C. E. TAYLOR

A. P. TETER

G. W. THOMAS

J. J. THOMAS



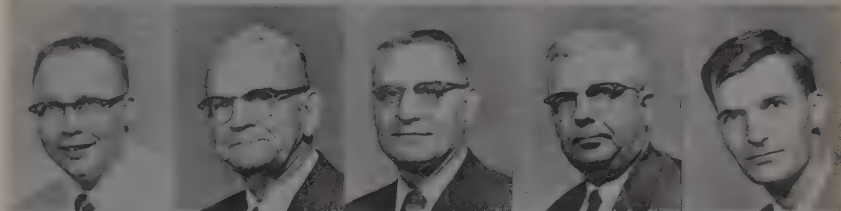
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F. F. THORNBURG

H. M. THRASHER

L. W. TOWNSEND

P. A. TRUMBAUER



C. O. TUCKER

S. H. TURBEVILLE

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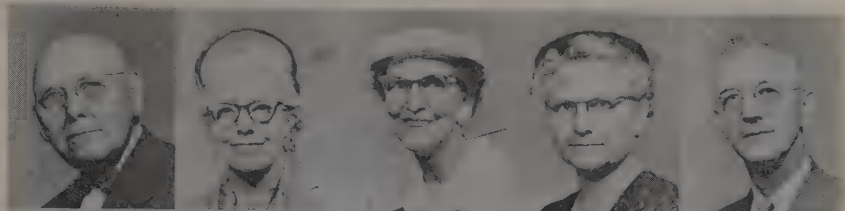
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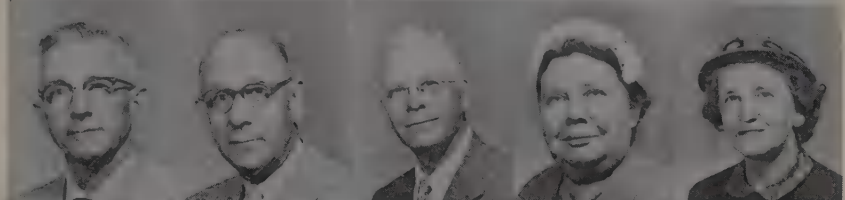
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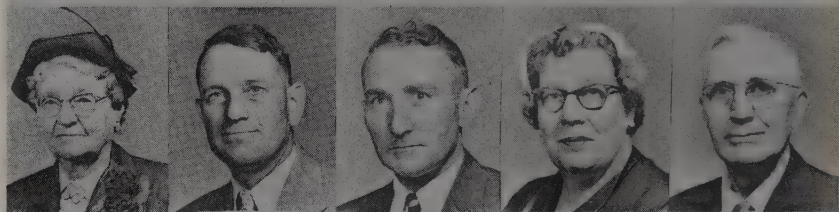
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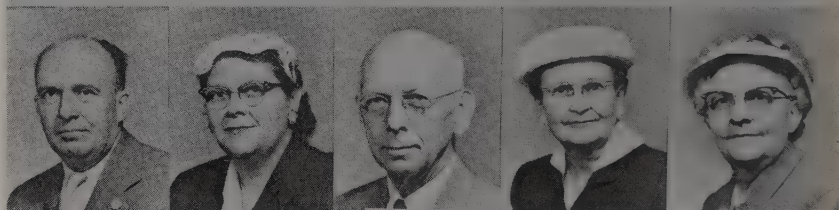
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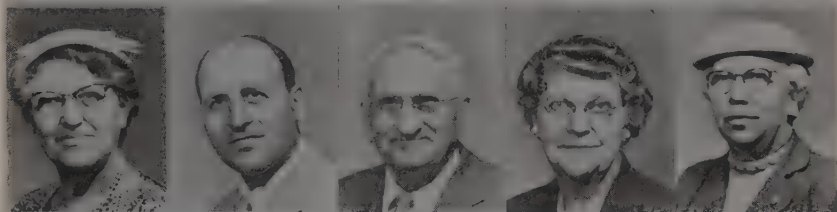
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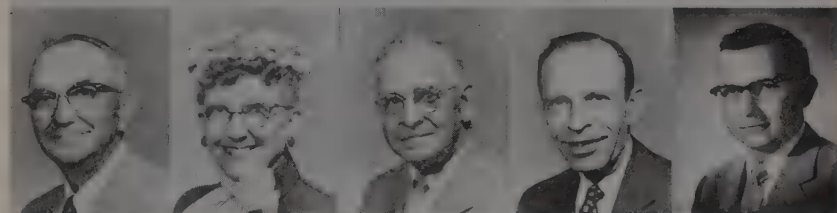
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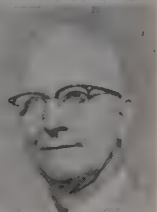
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MRS. JAMES YOUNG



JOHN H. YOUNG

of North Indiana, who failed along with the rest of their fellow Americans to support the actual plan when it was established, did not fall into the abysmal isolationism that characterized much of the twenties. Another report, recalling the hoary advice of Washington to avoid entangling alliances, went on to say,

We yet believe that America, because of her great power and high ideals, should not keep aloof from the nations of the earth, but should exert a moral influence, that will bring about a recognition of the common brotherhood of humanity and thus make a beginning of the end of war.

And again,

We call upon our National Government to take such steps at once as will promote the establishment of an international court for the adjudication of disputes among the nations, and no longer to evade her rightful share of responsibility in establishing and in maintaining the peace of the world.²⁴

All this during the "isolated" twenties!

Not until the later years, however, did the Methodist Episcopal Church move officially in the direction of a more radical pacifism. The later twenties and the thirties witnessed various attempts to enlist young people in no-war pledges and to organize for pacifist witness. Although the North Indiana Conference never went to extremes of pacifism, from 1935 on the *Minutes* are full of resolutions and references to extended debates on the questions of participation in war. In that year a committee was appointed to prepare a statement of the position of the Conference on war and peace and a memorial to General Conference stating that position.²⁵ This was done in both cases. A long resolution on peace, prepared by E. R. Garrison, was debated section by section in the Conference of 1936, and adopted with one added amendment.²⁶ This statement sought to redefine the position of the church on problems associated with maintenance of peace in a world increasingly concerned with power, arms, and dictators. It denounced current armament plans, recognized the threat of dictatorship to both peace and the individual, reaffirmed adherence to General Conference declarations against use of any part or office of the church for support of war spirit or hatred, promised support for laymen or ministers who were conscientious objectors, recommended the appointment of a Conference Commission on World Peace and of similar commissions in local churches, and suggested an opinion poll of members of Annual Conference.

No copy of the results of this poll has been located. The memorial to General Conference called for (1) the establishment of a World Peace Commission for the next quadrennium, and (2) the adoption of the statement by the previous Commission on World Peace except for the provisions urging Christians to refuse participation in any war and asking abolition of the chaplaincy. The North Indiana Conference was not willing to go along with these last two more radical proposals.

The imminence of war in the years after the rise of Adolf Hitler in Germany resulted in resurgence of peace sentiment in the United States, especially in connection with isolationist sentiment, as in the case of Charles Lindbergh, who was mentioned with approval in the report for 1937.²⁷ There was always debate on these lengthy peace resolutions, giving a sort of dramatic quality to their presentation. In general, however, the Conference went along with its Peace Committee. The report for 1937 reaffirmed the positions of 1936, and went on to emphasize opposition to military training in colleges and to further appointment of ministers from North Indiana to the chaplaincy, and to recommend "pre-enrollment" of conscientious objectors, continuation of the Commission, and an expense account of \$60. The Laymen's Association this year approved use of a standard form for enrollment of conscientious objectors.

By 1939 the international tension caused the Conference to pass a special resolution against participation in foreign wars, and led the district superintendents to include the following in their report:

It becomes increasingly difficult and unpopular in America to maintain one's stand on the question of Peace. In the face of being swept off our feet by the wave of hysteria and fear now inundating the world, let us strengthen the foundations of our people. In acquainting them with the many leaflets, books and projects, offered by the General Conference Commission on World Peace, we may at least educate them to an intelligent understanding of the real causes of war; and to a Christian desire to help in correcting those political, social and economic injustices that are behind the world's unrest.²⁸

The program of the Peace Commission for the year consisted of the following: (1) reports from local peace committees at first and fourth quarterly conferences; (2) provision in the program for Annual Conference of an evening devoted to the theme of peace; (3) an Annual Epworth League Declamation Contest; (4) observance of peace on Armistice Sunday in every church! (5) district programs on peace.

That very year the second World War, already surging in Asia for two years, broke in all its fury on Europe. The Peace Commission thought best, in its report for 1940, to remind the pastors that the *Discipline* prohibited use of churches for warlike programs, and urged them to watch their language as emotions rose.²⁹ Not until the session of 1942, however, did Methodists in North Indiana, along with their fellow-Americans, face the fact of involvement. A resolution of this year called for remembrance and a period of silent prayer for our heroic dead.³⁰ It was not the last time the Conference would be called on to pay its respects to an increasing list of names carrying each a gold star. The resolution of the Peace Committee this year poignantly illustrated the terrible moral problem presented by war. It sought to find a common base for acceptance of men in military service and men in conscientious objector camps.³¹ It is worth quoting *in extenso*:

We come to share with the conference certain basic considerations which underlie our thinking and planning as Christians. As Christians we hold that moral law undergirds our universe and that to avert chaos and recurrent war social and political institutions must be in harmony with this moral order. This law is written into the very heart of the universe: it is not American or English. It is God's law written into the "lives" of men. This law says unequivocally "we must live in our world community as brothers for 'we are members one of another.'"

We humbly acknowledge our share of the responsibility for the present world conflict. We know our need for forgiveness, and a mood of genuine repentance is demanded of us all—individuals and nations alike. We acknowledge our failures of the past, but desire now to indicate the general direction of thought and action for the future.

Within this world being torn by bitter conflict there is a binding human fellowship that is full of promise for mankind. It is the world-wide Fellowship of Christians that reaches to the ends of the earth. We maintain that the Church must hold this Fellowship with the Christians of enemy countries even in this time of crisis, for when the world is at its worst the Church must be at its best! . . .

To this end we suggest:

1. That we give full cooperation to the various world-wide organizations promoting the ecumenical movement, and seek to give it wider publicity throughout the church and more definite implementation in local communities.
2. That we seek throughout all local churches to maintain a Fellowship of prayer with all missionaries—especially those retained in occupied territory.
3. That we urge active cooperation with all local agencies, patriotic,

economic, and social, that seek to share together in building for a just and durable peace.

4. That we respectfully urge that our pulpits be used "to interpret the truths of God: to offer forgiveness to all who have sinned; to nurture faith and hope in the midst of cynicism and despair; and to offer love and brotherhood as the solution to the ailments of the world. . . .

Many of the young men from our Churches, with clearness of conscience have entered military camps. On the other hand, a number of religious objectors, whose consciences make military service impossible, also are members of the Methodist Episcopal Church. Though differing in interpretation these two groups have maintained their fellowship within the Church. We commend this liberal, broadminded tolerance on the part of our youth of the Church and call attention to the statement of the 1940 Discipline as follows (hereafter quoted). This high standard of tolerance manifest by our Church in this particular, must not be forgotten in these coming days of stress.

Recognizing the extreme stress of these days of emergency, we earnestly appeal to all Churchmen to exercise the faithful practice of prayer, of stewardship, of regularity of attendance upon divine worship as well as maintaining a sanctuary within our homes. This will tend to stabilize our family life and to inculcate within our children the infinite possibilities for the good life even in these days. As Christians we are not people without Hope, and now as always, ours is a task to know the will of God for individual and corporate living. "These days call us to repent and to seek together that deliverance from the entangling evil which can be found in Christ alone."

The report for 1944 is notable in that it did not respond to the mild retrenchment made by the General Conference, but rather made a special point of the statement on war in the Social Creed. By 1945 the interest has shifted, of course, to the new United Nations, from which much was hoped. This and the following years saw the development of study groups in international affairs, especially the United Nations, and the expansion of services offered by the Methodist Committee on Overseas Relief and by CARE and CROP. In the 1950's the Commission began to feel that it had lost some of its original power and influence, as is shown by the admissions in the report for 1955 and the recommendation for revitalization.²² The proposal for a Conference Board of World Peace, although included in the report as adopted, did not result in the establishment of such a body in the official record, and the committee report for the following year did not even mention the subject.

Aside from this great issue of war and peace, the Conference has not taken specific action on many issues in the political area. Briefly, joy was expressed in 1920 at the enfranchisement of women;

indirect reference was made in 1924 *Minutes* to the Teapot Dome scandals of the Republican administration; direct reference was made in 1928 to corruption in Indiana politics; a resolution was offered in 1937 by the Committee on Christian Citizenship opposing President Roosevelt's plan for packing the Supreme Court, but it failed of passage in the Conference; twice resolutions of protest were voted against official representation or diplomatic relations with the Vatican.³³

Much more active was the concern of the Conference with economic problems resulting from rapid industrialization on the one hand and the challenge of Soviet Communism on the other. In the early years, of course, only the former received attention. The swinging of a pendulum may be discerned in the alternating emphases in Conference reports in this century. During the first two decades the concern was with economic justice in the turmoil of labor and capital. With the twenties came a reaction against violence in labor disputes, a brief flurry of fear of Soviet Communism—the Red Scare—and a concern for the maintenance of law and order. The Great Depression riveted attention on the weaknesses and inherent evils of an uncontrolled economic system. The aftermath of World War II has raised up again the specter of Marxist Communism as a rival to traditional Western free enterprise, and, along with it, a movement in the direction of economic conservatism. These swings of the pendulum, however, must be qualified at each point, lest a too-simple interpretation of conflicting interests be suggested.

Certainly, in the early years of the century, Methodists were aware of and concerned about industrial problems and the human suffering involved. By way of illustration we may mention the reference made in a report of 1907 to the problems of capital and labor and the necessity of peaceful arbitration. In 1916 the Annual Conference passed a resolution urging the Methodist Book Concern to take the lead in providing for profit-sharing, union membership, and organization on cooperative principles.³⁴

But in 1920 the chief concern, as reflected in the report of the Committee on State of the Country, was industrial strife, "in disregard of the institutions of society."³⁵

The revival of commercial greed, the clamor of partisan interest, the selfish struggle of class against class, the furious competition and con-

scienceless profiteering in trade, the senseless extravagance, and the mad rush for exciting pleasures, call for unsparing denunciation.

That Methodists were trying not to take sides, at least in Annual Conference, is shown by the resolution of the following year that both "a full day's pay for a full day's work" and "a full day's work for a full day's pay" should be accepted as proper mottoes.⁸⁶

A renewed concern for the application of Christian principles in the area of economic life is evident in the depression years. This is understandable. The district superintendents in 1933 devoted a large portion of their report to the problem of bread: "There is bread enough and to spare but millions go hungry." They emphasized that the evils are real, not imaginary, that the church must be able to speak with firm spiritual authority in this area of life, but that it must remember that, if we are to have a new society, we must have first new people. A somewhat more searching analysis is found in the report of the Committee on the Church and the Present Economic Crisis for 1934, which reads as follows:

We would see in this economic crisis something besides the terrible paradox of POVERTY IN THE MIDST OF PLENTY—TRAGIC UNEMPLOYMENT IN A WORLD THAT HAS SO MUCH WORK TO BE DONE—we would discover anew the place of Divine Providence in the course of history and would stress the necessity of turning from the leadership of shortsighted politicians and economists to the prophets of God and to those leaders of the Church of Christ who can at once help us to interpret our times while they show us the ideals of the Master whose principles and practical precepts are for all times and all men everywhere. . . .

THEREFORE, BE IT RESOLVED that we the ministers and laymen of the North Indiana Conference, do on this 8th day of June in the year of Grace, 1934, again affirm our abiding confidence in the Church and the Christ of the churches as the most effective and hopeful agencies for the redemption of man's social and financial condition and for the rehabilitation of our own and other nations of the world. We believe that prosperity, so called, should never be an end in itself; and that all schemes for recovery which leave out of account the ideals of the Master are doomed to fail; for ethics is more important than economics, and wherever there is a conflict between ends the moral should have the precedence, and a man always be more accounted than a "hand" in industry. . . .⁸⁷

The other concern in the area of economic life had to do with the threat of Marxist Communism as set forth in the Union of Soviet Socialist Republics. After the "Red Scare" of the early twenties, which seems not to have affected Methodists in North Indiana

to any great extent, things settled down until tensions of Depression raised up once again the specter of Communism. A Laymen's Resolution in 1935 looked with alarm on the "growth of communistic and socialistic tendencies in this country," and hoped the leaders of the church would not be involved.³⁸ Another period of tension was reflected in the *Minutes* of the early fifties, during the post-war reaction and fear of resurgent Russia in Europe and Asia. The Conference spoke firmly in support of the rights of individuals to their Constitutional liberties, and objected strongly to the treatment being accorded Bishop G. Bromley Oxnam by Congressional representatives.³⁹

On this last note our attention is directed to another theme dealing with the Christian in society—civil liberties. References were made in earlier years, as at the time of the Red Scare and the Ku Klux Klan. But the issue was not really alive until the 1950's, almost at the moment of the establishment of a new Board of Social and Economic Relations. As to the earlier period, an interesting contrast is to be observed in the *Minutes* for 1921, where, in one place, the Superintendent of Goshen District, in making his report, said the remedy for our ills is Christianity—"not emotion—not fanaticism—not hysteria; but Christianity." That same session heard the Committee on the State of the Country embody some of that hysteria as it proclaimed:

The voice of the hyphenated American is again heard in the land. We have no more use for the German-American or the Irish-American or the Japanese-American or the Soviet-American in times of peace than we have in times of war. If their allegiance is divided, they are undesirable citizens.⁴⁰

Whatever the merits of this argument, it was inadvisable at a time when prejudice and hatred were running high throughout the land. It is little wonder that Indiana became a happy hunting ground for the Ku Klux Klan in the twenties. All evidence, from the written record and the memory of active leaders of the Conference, indicates that, although some church members were carried away and a few ministers at least temporarily affected, Methodists in North Indiana remained firm in their Christian principles and did not allow their church to be used in the interests of this agency of hate. In 1923 the Committee on the State of the Country said:

We solemnly warn the people of our country against any and all organizations and movements that tend to incite class, racial, or religious strife and antagonisms or to contravene the regularly constituted proc-

esses of law and authority. We appeal to all of every class, of every race, and of every creed to put away strifes, racial prejudice, and religious intolerance and to dare to act as if we truly believed that God has made of one blood all the people of the earth."

It cannot be denied that many ministers were subjected to powerful, unfair, and vindictive pressures. Almost all of them, if the memory and judgment of leaders then active is to be accepted, were able to "keep their eyes upon the track."

The real issue of civil liberties and toleration, however, is to be found in the debates of the fifties arising out of the actions of certain Congressional committees, the efforts of individual zealots, and the general unease and insecurity of post-war life. At the same time the Methodist Church came to grips with the problem of its unofficial Federation for Social Action, which had come under severe criticism as reflecting the views of a minority in the church in such a way as to place the authority of the church at large behind it. The problem was the more difficult because many obviously sincere and devoted Methodists had for many years shared in the work and attitudes of the Federation. Whether this criticism was fair or not, the General Conference in 1952 decided to take charge officially of Methodist social study and pronouncement through establishment of a new General Board of Social and Economic Relations. In doing this provisions were made for similar boards at the Conference and local church levels. For some reason North Indiana Conference was rather slow in complying with the new legislation, and not until 1954 was a Conference Board organized, and not until 1955 did an annual report appear in the *Minutes*.

Although reference in Conference had already been made to civil liberties, as in the report of the Area Administrative Assistant and the actions protesting the cavalier treatment of Bishop Oxnam, the first report of the new board landed right in the middle of the controversy, being the occasion for extended debate on the floor of the Conference in 1955. Curiously, one of the main points at issue was the commendation given to the American Civil Liberties Union, actually one of the oldest and most highly recognized organizations devoted to the preservation of the American way of life. This section of the report was accepted, after a minor amendment, by a narrow margin, and reads as follows:

The Christian should be interested in civil liberties because of the nature of his religion. We maintain that God is above all and that the personality of the individual is a sacred trust. We believe in loyalty

to truth and that each man has the inalienable right to express and defend his convictions. Religious and constitutional freedom is one of the basic concepts of American Democracy. The threat to civil liberties is constant in the age in which we live. The church must eternally defend these principles and be free to call attention to abuses of rights guaranteed by the American Constitution.

(1) The threat to civil liberties is constant in every age. We believe that Christian men and women ought to defend these liberties and call attention to violations of rights guaranteed by the Constitution of the United States. For that reason we are grateful for the American privilege of free association of citizens of all faiths for this purpose. We commend the Indiana Civil Liberties Union for those instances in which it seeks legal redress for those persons whose liberties under the Bill of Rights have allegedly been abridged.

(2) We express our confidence in the work done in Indiana by the Department of Justice and the F. B. I. and believe that no state committee on un-American activities could as adequately ferret out disloyalty while at the same time protecting the civil rights of our citizens.⁴²

The other parts of the report, which did not occasion so much debate, dealt with race relations, trade policies, labor and management, public housing, public support of schools, and integration of boards dealing with social and economic relations. Recommendations were made for sub-Conference organization to implement the plan of General Conference.

Experience is too recent to pass judgment on the effectiveness of the new plan for expression of the social conscience of Methodists. That much education and understanding is needed is indicated by the sometimes violent expression of emotion as the relation of Christian faith to social life is discussed. Whether our Kingdom is of this world or not, it is most certainly in it. The story of social concern in North Indiana may exhibit confusion and unwillingness to accept the full implications of the Gospel. But that story also reveals courageous determination to live the Christian way of life and to make the Gospel always relevant to the society in which it is preached.

¹ *Minutes*, 1914, p. 327; 1915, p. 526.

² 1911, p. 125; 1912, p. 121; 1919, p. 503.

³ 1936, p. 414.

⁴ 1924, pp. 582-83.

⁵ 1906, p. 62.

⁶ 1908, p. 94.

⁷ 1914, p. 330.

⁸ 1920, p. 707.

⁹ 1921, pp. 80-81.

¹⁰ 1923, p. 452.

¹¹ 1929, p. 63.

¹² *Op. cit.* p. 20, 33.

¹³ 1933, p. 40.

¹⁴ 1934, p. 150.

¹⁵ 1933, pp. 34 f.

¹⁶ 1936, p. 419.

¹⁷ 1941, p. 48.

¹⁸ *P.* 48.

¹⁹ 1950, p. 477.

²⁰ 1952, 1955.

- ²¹ 1907, p. 114.
²² 1917, p. 41; 1918, pp. 277, 301.
²³ 1921, p. 81.
²⁴ 1922, p. 264; 1923, p. 450.
²⁵ 1935, p. 265.
²⁶ 1936, p. 393 (pp. 423-24 for the resolution).
²⁷ 1937, pp. 45-46.
²⁸ 1939, p. 330.
²⁹ 1940, pp. 467-68.
³⁰ 1942, p. 203.
³¹ Pp. 248-49.
³² 1955, pp. 955-56.
³³ 1920, p. 706; 1924, p. 626; 1928, p. 603; 1937, pp. 16, 22; 1946, p. 360; 1950, p. 478.
³⁴ 1907, p. 104.
³⁵ 1920, p. 706.
³⁶ 1921, p. 79.
³⁷ 1934, pp. 151-52.
³⁸ 1935, p. 352.
³⁹ 1953, pp. 309, 310, 312.
⁴⁰ 1921, p. 82.
⁴¹ 1923, pp. 450-51.
⁴² 1955, pp. 940 ff., 861.

CHAPTER VII

Conference Institutions

Although the story of the institutions of North Indiana Conference goes, in some cases, well back into the nineteenth century, the record is in very large part one of our own times. Similarly, although the concern of Conference benevolences has stretched well beyond the boundaries of the Conference, the major interest pertains to those located inside. For these reasons, as well as reasons of space, the prime matter of this chapter is the history of institutions located within the bounds of the Conference during the period with which this book is mainly concerned. Further, since educational institutions have been dealt with in another connection, they are not included here.

During the early years of the twentieth century support of special programs was more or less local and sporadic. Only a few interests, like the Preachers Aid Society, were well organized and well founded. Not until the 1920's, as a result of a resolution presented before Annual Conference from Goshen District, was a plan for over-all consideration of Conference askings devised.¹ Reports of the Committee on Askings appear in the *Minutes* for the years following. In 1952, for example, the report specified ten cents per member for the Methodist hospitals and a like amount per member for the Memorial Home for the Aged.² The apportionments by 1929 had fallen into the following pattern:

Sustentation:	7½ cents	(including ministerial support and Foundation funds at Purdue and Ball State)
Hospitals:	10 cents	
Warren Home:	5 cents	
Bashor Home:	4 cents	
Student work:	1 cent	(including additional help for Ball State and \$100 for work at Upland)

In 1935 the Committee on Annual Conference Benevolences worked out the following balance:

Sustentation:	7 cents	Greencastle Church:	2 cents
Hospital:	8 cents	Ball State:	1 cent
Memorial Home:	2 cents	Upland Church:	¼ cent
Purdue:	1 cent		

Ten years later the askings came through the Commission on World Service and Finance, and set the following figures:

Memorial Home:	\$2,160	Purdue:	\$1,456
Board of Education:	9,356	Ball State:	870
Missions & Church Ex.:	275	Indiana Teachers:	424
Lay Activities:	450	Tri-State:	71
Evangelism:	100	Evansville:	185
Peace Commission:	150	DePauw:	831
Indiana University:	1,288	Taylor:	71

By 1955 the structure of Conference benevolences looked as follows:

Lay Activities:	\$ 850	Board of Education:	\$8,125
Peace Commission:	500	Ball State:	2,530
Missions & Church Ex.:	575	Ind. State Teach.:	1,567
Goodwill Industries & Conf. Missions:	15,000	DePauw:	1,419
Christian Vocations:	700	Indiana Univ.:	5,392
School of Nursing:	4,000	Purdue:	5,404
Parkview chaplain:	4,040	Taylor:	185
Ministerial Training:	1,895	Manchester:	165
Temperance:	600	Tri-State:	236
Epworth Forest Cap.:	15,000	Evansville:	465
Epworth Forest Op.:	10,000	Franklin:	74
Bashor Home:	10,000	Memorial Home:	2,160
Social and Economic:	250	Evangelism:	600
		Town and Country:	1,200

It should be pointed out that many of these items, especially the larger ones, were non-recurring, and thus not comparable with other years. Further it should be made clear that many items earlier operated under separate budgets and were later brought under the Commission on World Service and Finance. What the statements do show very clearly is the increasing efficiency of operation and decreasing competition and overlapping of agencies.

A. *Preachers Aid Society**

One of the oldest programs in the Methodist Church is that providing retirement income for preachers. It goes back to the organization of the Methodist Book Concern in 1787, the net earnings of which from the beginning were set aside for this purpose, and to the establishment of the Chartered Fund in 1796, income

* Most of the material in this section is based upon Herman R. Carson, "Ministerial Pensions in the North Indiana Annual Conference," filed in the Archives, DePauw University, and upon the Conference *Minutes*.

from which still adds to pension funds. In the North Indiana Conference the story goes back to 1834, the year of the founding of the Preachers Aid Society by the old Indiana Conference, meeting in Centerville. The centennial of this event was observed with suitable ceremonies in the same place.

All through the nineteenth century the Conference struggled with the major problems of basic funds, relation of sustentation for active ministers to pension for retired men, and the formula for distribution. A stop-gap measure was the Mutual Aid Society—later Mutual Relief Society—designed to provide a death benefit for widows, based on ten dollar gifts from each active participant. This lasted until merged with the Preachers Aid Society in 1901. As one result of the Methodist Centennial campaign of 1866 the Society received \$5,414, notably increasing the permanent investment fund. Although the North Indiana Conference dates from 1844, not until 1871 was a Conference office for the Society established in Muncie, where it has remained to this day. By 1883 a rough plan was put into operation whereby retired men received a stated percentage of the total claim according to their length of service. And in 1893 a definite annuity rate was finally set up. In this year it was ten dollars per service year. In the last year of the century a full time agent was appointed—Ezra F. Hasty—who held the position until 1905.

This, in brief, was the situation at the time the General Conference began to consider legislation looking toward the more systematic organization of pension programs through the whole church. Not until the years of World War I, however, did this new outlook bring action in North Indiana. In 1915, the year Benjamin F. Shroyer began his forty-year service as treasurer of the Society, a campaign was begun to raise \$250,000 for the permanent fund, which then amounted to about \$100,000. Affairs moved swiftly, however, in these war years, and before long the goal had been raised to \$300,000, and finally in 1918, the One Million Dollar Campaign was under way. This campaign ran head on into the even more ambitious Centenary Campaign, which culminated financially in 1919. Efforts to complete the pension fund before the Centenary hit were not entirely successful. Although some districts were able to meet their obligations in time, others lagged. And when the Centenary came, all else was blown aside in the rush.

In 1923, however, when Rufus A. Morrison retired as General Secretary, the annuity rate was up to twenty-one dollars per service

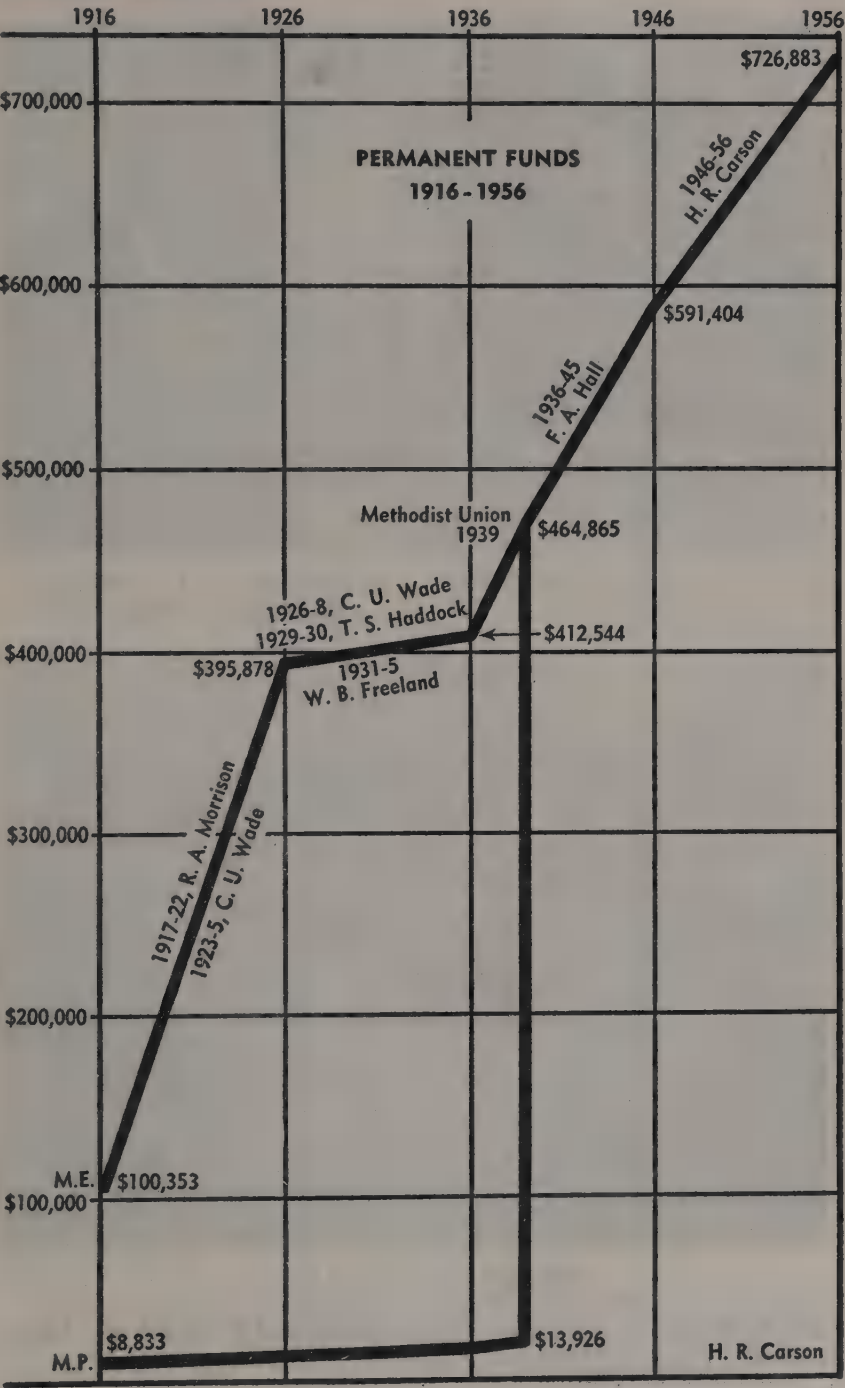
year. The permanent fund had risen to \$218,882, plus \$172,659 in campaign pledges and \$241,905 in after-death bonds. In this year C. U. Wade brought his business acumen to the office of General Secretary. When he in turn retired in 1929, the permanent fund amounted to \$419,074, and the annuity rate was twenty-five dollars.

The 1930's saw the rise of the general Ministers Reserve Pension Plan in the Methodist Episcopal Church. It was based on establishment of reserve funds built from percentage contributions from both churches and ministers. But the very real financial obstacles attendant upon entry into the plan prevented participation by North Indiana Conference for several years. When William B. Freeland took over direction of the work of the Society in 1930, at a time when the Great Depression was settling over the economic life of the nation, an effort was made to stem the natural reduction of annuity rate by a Conference Reserve Pension Plan in 1934.* The rate had gone from twenty-six to sixteen dollars. In connection with this new plan A. Wesley Pugh came forward as a leader in pension progress.

As the church generally moved from the concept of permanent endowments as basis for pensions to that of regular contributions from churches and ministers, the old Board of Stewards began to take a more significant part in policy making. Presently it became the Board of Conference Claimants. The period during which Freeland A. Hall served as General Secretary, ten years beginning with 1936, brought recovery from the Depression in the pension establishment, both in permanent fund and annuity rate. But probably the most important development was the entry into the Ministers Reserve Pension Plan, prepared in these years, but achieved only after unification, under leadership of Herman R. Carson.

Methodist union presented some very complicated problems in the area of pension programs. In spite of the addition of several men from the ranks of the former Methodist Protestant Church, the annuity rate the first year was raised to seventeen dollars. After 1941 the rate continued to increase at a fairly constant ratio.

In the Methodist Protestant Church pension programs were much more modest, partly because of the smaller size of the denomination. Organization came in 1848 with a Preachers Relief Society. Progress was dishearteningly slow throughout the nineteenth century, and the program was better described as relief than

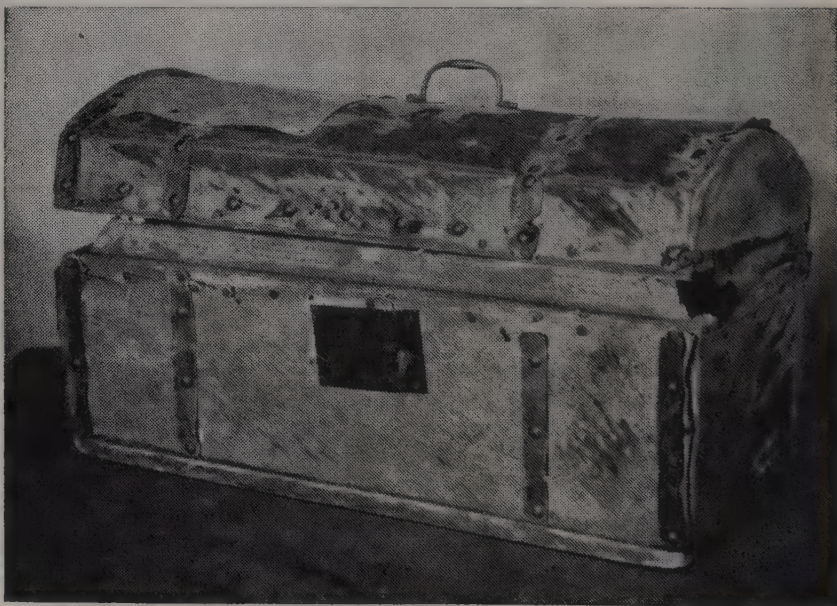




Saddle Bags of Rev. Robert Burns
1826-1877



Fisher Memorial Cane and Rev. J.
W. Oborn, the Present Holder



ASBURY-ROBERTS TRUNK

1771-1816 1816-1843

The Traveling Trunk of Bishops Francis Asbury and R. R. Roberts. Indiana Methodist Archives, DePauw University.

pensions. In 1900 the permanent fund was just \$3,212. The guiding hand during most of the twentieth century was that of the President of the Society from 1907 to 1932, Mortimer F. Iliff. O. W. Wyant held that office at the time of union. Walter C. Williams was treasurer from 1917 to 1939. During these years a rather small fund was distributed to a small list of pensioners. In 1916 the fund amounted to \$9,800, and \$800 was distributed to three ministers and five widows on the basis of need. During the twenties a plan for annuity rate was put into effect, with the result that a high point of twelve dollars per service year was reached in 1920, 1922, and 1928. At the time of union, however, the rate had fallen to \$5.25. The problem of assimilating the retired Methodist Protestant men into the general church plan was solved with justice by raising the rate for all to the figure of the former Methodist Episcopal Church, seventeen dollars.

In the new united church opportunities were offered to increase in most substantial fashion the level of pension support. This was desirable, not only because the rate had not been very high over the years, but also because of inflation in all aspects of the American economy. When Freeland Hall retired in 1946 and his place was taken by Herman R. Carson, the annuity rate was back to twenty-five dollars, just below the figure for 1929. Since a plan was already being laid out for entry into the Ministers Reserve Pension Fund, Hall was asked to continue his services for three years as an associate.

The consideration of this plan called for a special session of the Annual Conference at Muncie, October 1, 1946. The Plan provided for contributions of two per cent of his salary by the pastor, and for contributions by the church for a fund totaling nine per cent of the ministerial salaries. This would provide an immediate increase of three dollars in the rate for retired men, secure the same for active men, and lay a foundation for a larger rate for younger men in the future. To cushion the shock of immediate entry, \$456,000 was to be raised over a three year period to cover the anticipated demands for the first twenty years of the Plan. After considerable discussion, including vocal opposition, the Plan carried narrowly by the necessary two thirds.⁴

Under the leadership of the new General Secretary the campaign was launched and carried through to completion. Previous opposition declined when it became apparent that the Conference could very

properly assume this new responsibility. By 1948 the Conference was able to enter the Plan, with \$247,032 on hand for the Ministers Reserve Pension Fund. At this time the permanent fund amounted to \$610,112, and the annuity rate became twenty-eight dollars.

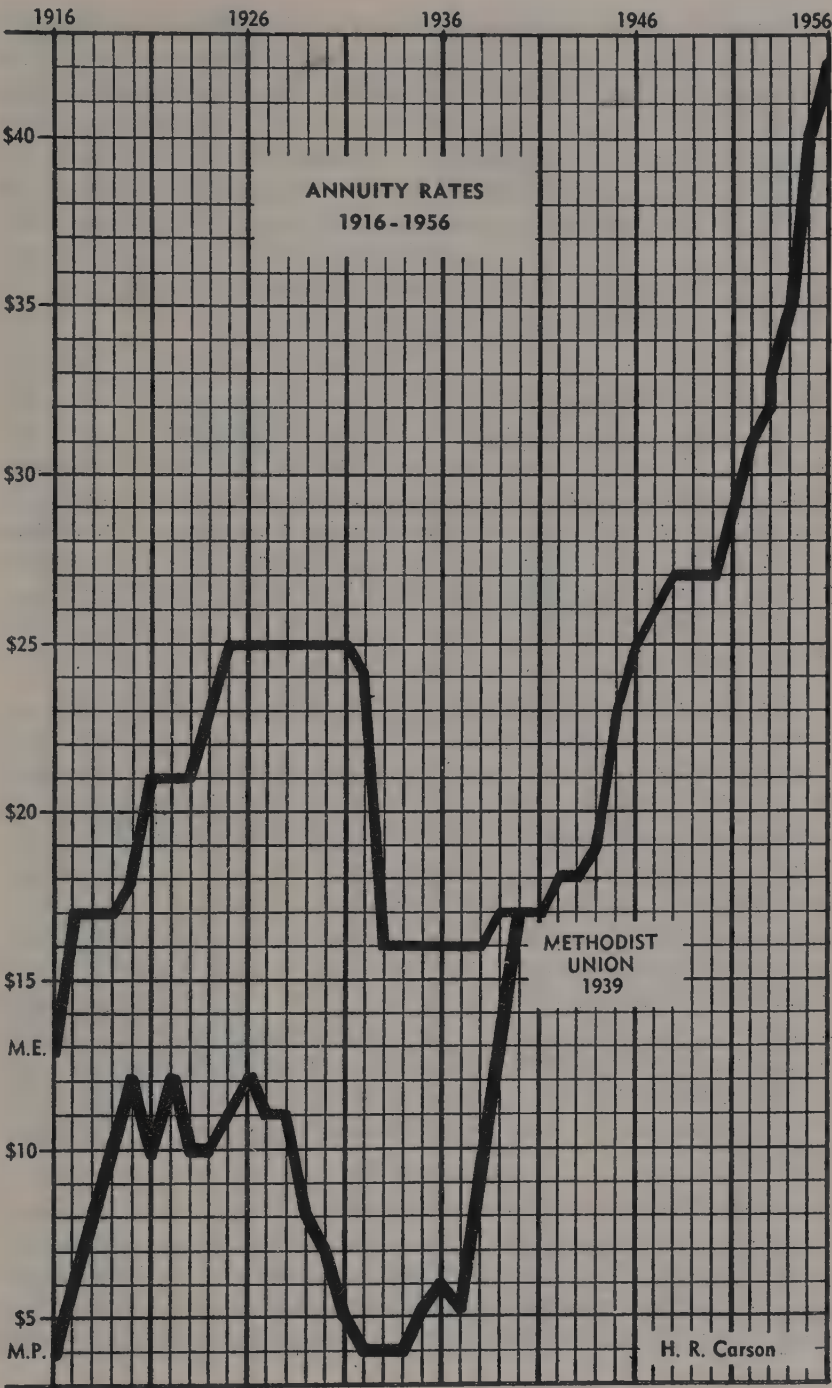
But only three years later it was apparent that the unexpected effects of rapid inflation would cause the distribution in eleven or twelve years of funds intended to cover twenty years. Under this necessity a special assessment of five per cent of the pastor's salary was laid upon the churches, to continue annually until the end of the transition period in 1984. This assisted in the raising of the rate from thirty-three dollars in 1953 to forty-two dollars in 1956.

In recent years a new aspect of ministerial pensions has been opened with the provision that members of Conference might enter the Social Security program of the government of the United States. Legislation was passed making this possible in 1955. Many ministers elected to enter the plan on a voluntary basis, making their own contributions. Although it by no means supplants or replaces the program of the church, it provides a supplemental source of support in specified cases. During the time H. R. Carson has served as the honored and respected Executive Secretary-Treasurer of the Preachers Aid Society, the entire pension program may be said to have come of age.

B. *Parkview Memorial Hospital**

Historically two hospitals have drawn the attention and support of Methodists in Indiana, the Methodist Hospital of Indiana at Indianapolis and the Parkview Memorial Hospital in Fort Wayne. Either one, depending on how one looks at it, is the older institution. The history of Parkview goes well back into the nineteenth century; but the Conference developed a connection with the Indianapolis hospital earlier. In the first decade of the twentieth century we read in the Conference *Minutes* of reports on the Hospital and Deaconess Home, in the process of building.⁵ For long the Conference maintained close relations, and indeed has never lost interest. In 1942 the Articles of reorganization were printed in the *Minutes*.⁶

* A full "History of Parkview Memorial Hospital," by the chaplain, J. W. Fox, is the source of most of the material in this section. An equally full "History of the Methodist Hospital of Indiana" by C. T. Alexander, was available but used only to a limited extent, for reasons explained in the text.



The birth of this institution caused some hesitation on the part of the more timid members of the Indiana Conference in 1899. The anticipated cost was cause for hesitation. But the adventuresome testimony of a younger member carried the day. The same approval came from the North Indiana and Northwest Indiana Conferences. After deciding against another choice of location the property at Capital Avenue and Sixteenth Street was bought, and plans were laid for building. It was dedicated in 1908. At the same time a school of nursing was begun. Later additions and wings made it one of the largest Methodist hospitals in the world.

Although the history of the Indianapolis Methodist Hospital belongs most directly to the Indiana Conference and is very adequately related in the Conference history by Herbert Heller, the many improvements in plan and many medical advances have interested Methodists up north also. The drama of insulin, revealed in this hospital in 1922 with the experimental treatment of three diabetic patients, is only one episode in a thrilling story. The Depression years were weathered, helped by the White Cross Guild, organized in 1932. Today it is one of the monuments to Methodist philanthropic concern.

That medical institution closest to Methodists in North Indiana is the Parkview Memorial Hospital and its Methodist School of Nursing. It began in 1878 as Fort Wayne City Hospital, but from the very beginning had financial difficulties. By 1891 it had moved and become Hope Hospital, benefiting from a generous gift by the Jesse L. Williams family. Although many churches and individuals gave assistance, mounting debts weighed heavier. A campaign to raise funds in 1915 failed, in part because the superintendent resigned in the middle of it. When affairs seemed hopeless, Hope Hospital building was sold to the Young Men's Christian Association in order to pay off the debt. At the same time, 1917, the Ways Sanatorium on West Lewis Street was made available rent free, and the Hospital moved in.⁷ It was dedicated by Bishop Francis J. McConnell on June 6, 1919, just in time to help during the influenza epidemic.

Direct Methodist responsibility entered the picture in 1918, when the Methodist Hospital of Indiana in the capital city took over administration of the Fort Wayne institution as one of several branches then contemplated. From this time on Hope Methodist Hospital, as it was known, was controlled from Indianapolis. In

order that some direct local control be exercised over expenditures and indebtedness, a local board was established in 1922. At this time the property on which the hospital was located was purchased, together with other nearby buildings. Once again the institution had its own home—but under a debt of \$218,204. In this situation the North Indiana Conference assumed responsibility of helping, with a sustentation fund of fifteen cents per member. In 1923 the first large individual gift was received from W. W. Raine, on the Orlando Charge, a farm of one hundred eighty acres valued at \$13,000.⁸ During the Depression negotiations were begun looking toward the assumption of ownership by the North Indiana Conference. Discussions in 1932 resulted in no decision. Finally an offer was made in 1936 and accepted in 1941, by which the Conference formally took ownership and assumed the obligations of the hospital.⁹

After some preliminary “whereases” the agreement went on to stipulate

That the Board of Trustees of the Methodist Hospital of Indiana agrees to deliver free from obligations to the Fort Wayne Methodist Episcopal Hospital Board of Directors or any other organization or corporation formed or sponsored by the present Board of Directors of the Fort Wayne Methodist Hospital which is approved by the North Indiana Conference of the Methodist Episcopal Church, upon the payment of \$100,000.00, the properties now occupied and used for hospital purposes by the Fort Wayne Methodist Episcopal Hospital. Said property is to be delivered at such time as all claims of mortgage bonds on these properties are satisfied, all bondholders are willing either by sale of their bonds at sufficient reduction to pay the full indebtedness on Fort Wayne Hospital property or by the assumption of all said indebtedness by the state organization of the Methodist Episcopal Hospital of Indiana.¹⁰

This important advance was in large part the work of the diligent administrator of the hospital, E. T. Franklin. A gift by Mrs. Anna D. Cooper in the form of an annuity contract that brought some \$100,000 assisted in settling the accounts in the transaction with the Indiana Methodist Hospital Association.

The next great step was also the work of Dr. Franklin, who had the vision to plan greater things by arranging for the purchase of some choice property in northeast Fort Wayne, the same to be used for the construction of an entirely new plant in the future. This future came a few years later, in spite of fear and opposition on the part of the more cautious. The work of Franklin, which ended in

1946, was well attested in the words of Clyde Cover:

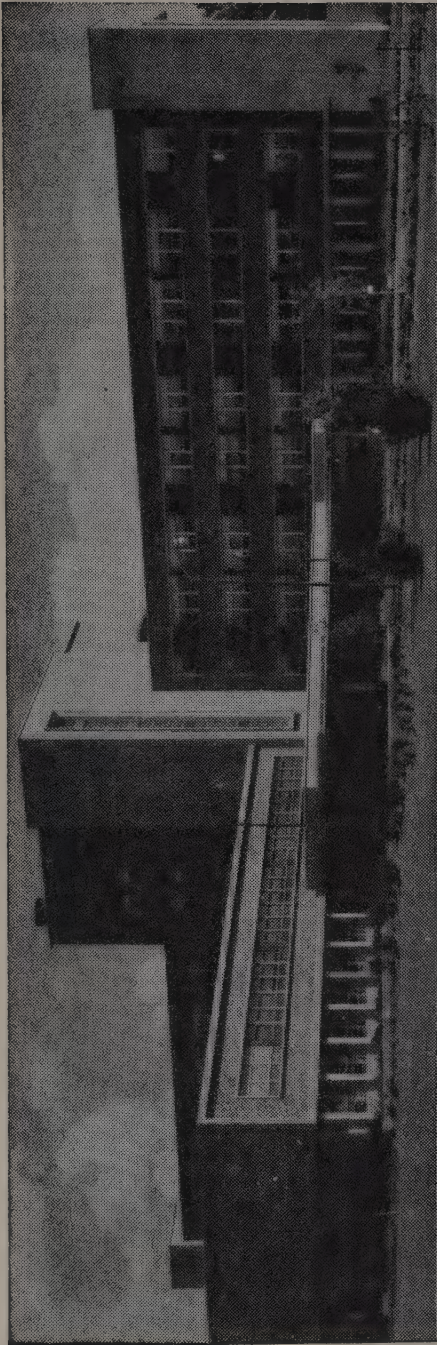
Dr. E. T. Franklin, D.D., came to the hospital as superintendent when it was at its worst and he gave it fourteen invaluable years of service. He introduced realistic thinking concerning hospital matters and poured out his boundless energy for the loyalty and devotion that has never been exceeded by anyone in the hospital's history.¹¹

In the purchase of the property the North Indiana Conference provided, on loan, \$30,000, which was later returned and held in trust for the construction of the nurses' school on the new grounds.

The campaign for the new quarters was difficult, caught in the midst of World War II, which sent costs up to discouraging height. The decade from 1942 to 1952 was the crucial decade in the institution's history. At first a financial campaign for \$800,000 was undertaken, bringing in some \$600,000. Delays occasioned by the war not only made this goal ridiculous but brought criticism on the hospital planners. By the end of the war the new estimates ran to \$2,400,000. This obstacle resulted in further delay, down to 1949, when obviously *something* had to be done. Under the leadership of Clyde Cover, counsel for the Lincoln National Life Insurance Company, the Board, after agonizing struggle, decided late one night to abandon the new plan and go back to the at-best second-best enlargement of present quarters—only to reverse itself inside of three months when assistance by federal grant became more widely available.

A new campaign was undertaken in 1950, in which this time a goal of \$750,000 was exceeded by a whopping \$500,000. This, added to the broadened federal assistance, plus the value of the old plant, made construction possible. Contracts were let for a \$4,250,000 structure in 1951, and, in spite of the Korean war, progress was made, although costs made necessary another campaign, this time jointly with the Lutheran Hospital. In addition the North Indiana Conference pledged \$150,000 toward a Methodist School of Nursing. Eventually, with additions, this fine school came to \$600,000, and was built at the same time as the main hospital.

Under the leadership of two administrators, Donald C. Carner and Stanley R. Nelson, the hospital has successfully made the transition to the magnificent new plant and continued its service to the community with facilities totalling about \$5,500,000. Its annual budget runs over two million dollars. Under these new conditions



Above: PARKVIEW MEMORIAL HOSPITAL



Below: METHODIST SCHOOL OF NURSING

the most direct interest of the Conference has been shown through its support of the Methodist School of Nursing, which perpetuates the Methodist name, and through the permanent chaplain who ministers to both staff and patients. This child, nurtured at the Methodist breast, has certainly grown up!

C. Methodist Memorial Home for the Aged*

In 1748 John Wesley wrote in his *Plain Account of the People Called Methodists*:

But I had for some years observed many, who, although not sick, were not able to provide for themselves, and had none who took care to provide for them; these were chiefly feeble aged widows. I consulted with the stewards, how they might be relieved. They all agreed, if we could keep them in one house, it would not only be less expensive to us, but also far more comfortable for them. Indeed we had no money to begin; but we believed He would provide, "who defendeth the cause of the widow"; so we took a lease of two little houses near; we fitted them up, so as to be warm and clean. We took in as many widows as we had room for, and provided them with things needful for the body; towards the expense of which I set aside, first, weekly contributions of the bands, and then all that was collected at the Lord's Supper. It is true, this does not suffice; so that we are considerably in debt, on this account also. But we are persuaded, it will not always be so; seeing "the earth is the Lord's, and the fulness thereof."

In this (commonly called the Poor House) we have now nine widows, one blind woman, two poor children, two upper servants, a maid and a man. I might add, four or five preachers; for I myself, as well as the other preachers who are in town, diet with the poor, on the same food, and at the same table; and we rejoice therein, as a comfortable earnest of our eating bread together in our Father's kingdom.

I have blessed God for this house ever since it began; but lately much more than ever. I honour these widows; for they "are widows indeed." So much that it is not vain, that, without any design of so doing, we have copied another of the institutions of the apostolic age. I can now say to all the world, "Come and see how these Christians love one another!"¹²

At the session of the North Indiana Conference in Logansport in 1907 William and Ruth Chopson, Methodists in Warren, offered \$25,000 for the founding of a home for elderly people, providing the Conference would raise a like amount.¹³ M. A. Harlan was appointed as corresponding secretary to raise the needed funds to meet this challenge. The citizens of Warren purchased fifty-eight

* Material for this section was prepared by G. F. Hubbartt.

acres just north of the town on which the buildings were to be erected. When Chopson made a second offer of \$12,500 and three hundred acres of land on condition that the home be opened by April, 1910, the proposal was accepted, the building was constructed and dedicated on April 7, 1910, while the Conference was in session in Bluffton.¹⁴ The first person to be admitted was Jacob Click of Huntington, who came early in April, 1910.

In 1919 a second story, which furnished eleven more rooms and a bath, was added over the dining room and kitchen. In 1922 another wing was erected which increased the number of rooms by twenty-six, also two additional bathrooms and two sun parlors. Harlan continued as corresponding secretary until 1911, when he was succeeded by E. L. Jones, his wife assuming the duties as matron. They gave nine years of faithful service to the institution. The Home had grown to such an extent that in 1920 it was considered advisable to place a full-time corresponding secretary in charge of the business affairs of the Home. B. S. Hollopeter, who was completing twelve years as district superintendent, was chosen for the place. It was a wise choice, as Hollopeter had been connected with the Home as a trustee from its inception, and served as chairman of the building committee each time buildings were erected. He served until 1937, when failing health compelled him to retire. He was succeeded by D. C. Souder, who has continued down to the present.

The period of Souder's service has been one of continual advance, with three building enterprises that have doubled the capacity of the Home. The first of these was the Lillian Broadbent Innis Apartments, made possible by a gift from this lady. The cornerstone was laid on September 9, 1949, and Bishop Richard C. Raines dedicated the structure October 8, 1950. This addition contains one hundred fourteen modern rooms, each with its own toilet and lavatory and ample clothes closets, over half of the rooms equipped with cooking and refrigerator units. Furthermore, this building has its own dining room, the main kitchen, laundry, the principal office, the dairy equipment and store rooms, library, parlor, and a solarium on each of the three floors, with wide porches on the two upper floors.

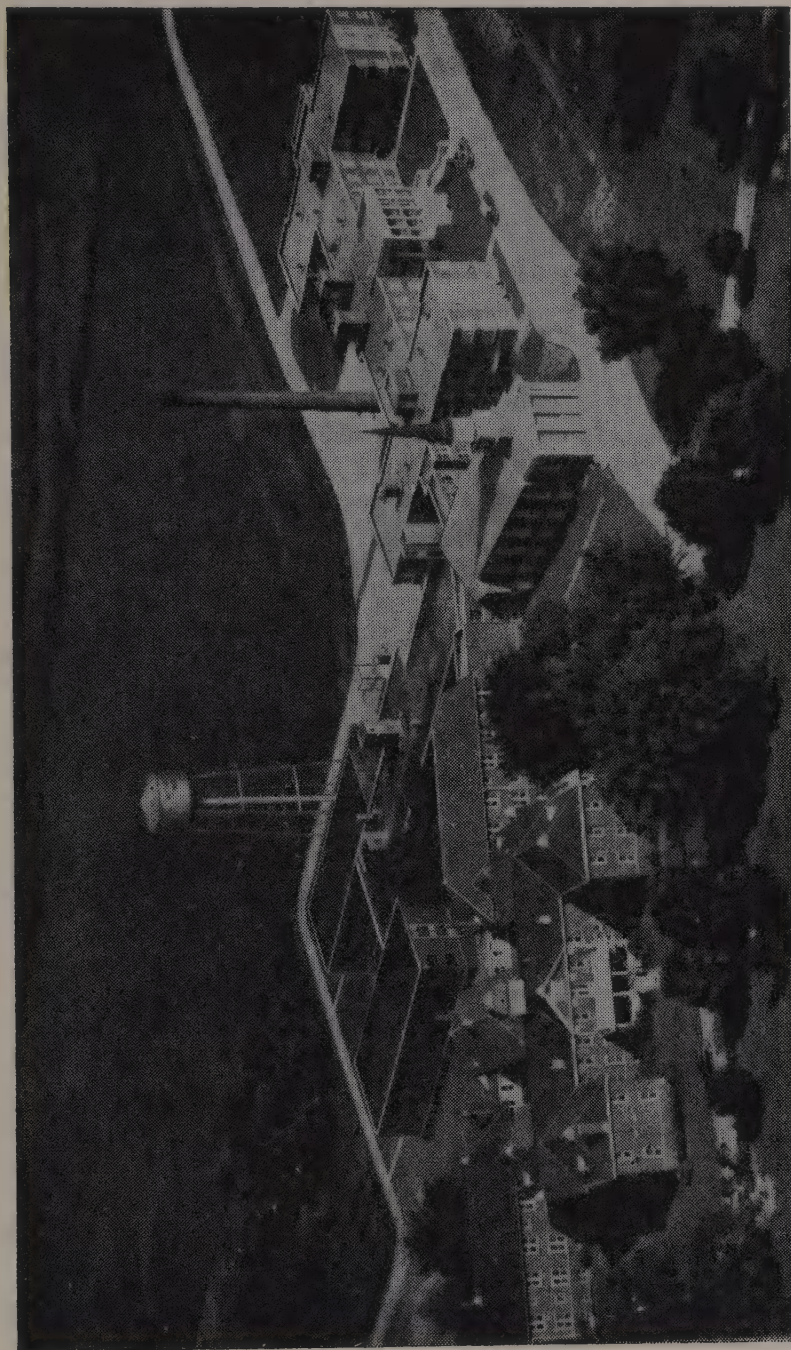
At the same time a 75,000 gallon storage tank, a new heating system, a standby lighting system, and a public address system were installed. In the meantime many improvements have been made to modernize and make fireproof the Chopson building. Within recent

months three kitchens have been placed in the buildings for the use of private parties, such as family visits or church units that may visit the Home.

The next building was the Applegate Chapel, named for Mr. and Mrs. Clarence Applegate, costing \$125,000. The cornerstone was laid on August 26, 1951, and the dedication occurred on July 4, 1952. Bishop Raines was in charge and E. R. Garrison made the address. The chapel is the lovely colonial type, with a seating capacity of over three hundred, a divided chancel, lectern and pulpit, altar, choir, organ, and hearing devices. Each morning a brief chapel service is held, in charge of different members of the Home. Sunday school and worship services are conducted regularly. At the rear of the chapel is a nicely arranged "slumber room," where deceased members are brought to lie in state until time for funeral services. The grounds have a neatly kept burial plot. Another feature of the chapel, on the first floor, is a recreation room, with a stage, television set, facilities for motion pictures, shuffle board, indoor horseshoes, table tennis, and a kitchen for small parties.

The third structure built during Souder's incumbency was the hospital, deservedly named by the trustees the "Souder Hospital." This newest addition was dedicated on Easter, April 18, 1954, by Bishop Raines, assisted by several others concerned in the work of hospitals and homes. It has seventy-three rooms, some so planned that by removing partitions they may be converted into doubles, others so arranged that a couple may have a living room and a bedroom with a private lavatory between. Intercommunication service, telephone, offices for nurses and physicians, a pharmacy, and a modern kitchen are provided. The Home has the enviable record of never having removed any one on account of physical or mental disturbances. Six hundred acres of farm land furnish most of the food served at the Home and fine pasture for the dairy herd. Dr. C. A. Black served as house physician until 1955, and was followed by Drs. Robert and Eleanor McElwaine. For over twenty-five years Miss Hazel Hyatt has been head nurse, and Miss Ruth Mossburg on the housekeeping staff, recently as head housekeeper.

This hospital has been one of the significant developments in the broader history of Methodist hospitals and homes. It marks the full acceptance of responsibility by the Home for the care of not only aged but ailing oldsters, a new departure in the history of homes for the aged. The new wings being added in 1956 will cost approxi-



METHODIST MEMORIAL HOME FOR THE AGED—WARREN, INDIANA

mately one million dollars. A recent gift by Mr. and Mrs. Ora Geedy, formerly of Huntington, of some \$100,000 has aided in financing the new project.

In 1956 Kenneth E. Smith became the associate executive secretary of the Home, and S. L. Yoder and B. M. Bechdolt do field work. The growth of the Home may be measured in part by its monetary value: In 1937 the estimated assets totalled a little over \$400,000; by 1954 they had increased to nearly three million. Operating at full capacity the Home provided for two hundred eighty elderly people, living in a plant offering complete services in all areas of need. Long and devoted service by ministers, laymen, and employees has become a tradition cherished in the story of this institution. To give only one example beyond those already mentioned, Miss Cecil Vincent, who died in 1954 leaving the residue of her estate to the Home, served for twenty-seven years, thirteen as matron.

D. Bashor Children's Home

When on February 19, 1901, John and Emeline Bashor of Goshen signed a document giving one hundred sixty acres of land to the North Indiana Conference for the purpose of establishing a children's home, they probably did not realize the patience that would be required in seeing their dream come to fruition. No home was started that year, nor any for the next twenty-seven. This fact alone indicates that in many ways the Bashor institution has been something of a step-child of Conference benevolence. Unlike the Warren Home, which began under pressure of a deadline accompanying the offer of a gift, the old Bashor farm rested in tranquility over the years, owned only in part by the Conference for the reason that the full terms of the grant, the establishment of a home for children, had not yet been fulfilled. In 1920, suddenly, Articles of Organization for a Bashor Deaconess Orphanage appear in the *Minutes*.¹⁵ That is all. The same document under new date appears for the next two years. That is all. Then, in 1924, we read of an order by Conference to sell eighty acres for the purpose of carrying out the provisions of the gift.¹⁶ That is all. Had they lived through all these years, John and Emeline Bashor would have had need of great patience.

In 1926 the Conference still worried about this property and didn't know what to do with it. A report listed three possibilities:

(1) Give it to the Orphanage Association of the Indiana Conference; (2) turn it over to the County Commissioners of Elkhart County; (3) take charge of it and establish a Conference orphanage. After discussion the whole matter was laid on the table for another year.¹⁷ Next year the weary discussion was resumed, this time over a real plan for operation. It included an asking of five cents per member that did not receive the approval of the Askings Committee.¹⁸ The best accomplished this year was approval of establishment if and when funds were available, from the Woman's Home Missionary Society or elsewhere.

Miraculously some money was obtained, sufficient to start operation in 1928. A long deferred dedication was held before a great crowd November 15, 1928, the home was declared open for boys five to fourteen, and the first boy was presented for acceptance—thus fulfilling after all those years the terms of a bequest of 1901.¹⁹ Mr. and Mrs. E. E. Gerber became the first superintendent and matron. The Conference rallied with approval of an asking of four cents per member. Next year the amount was reduced to two cents.

For several years this home served in the care of a small number of boys, concentrating on temporary care and placement rather than permanent domicile. Frequently it was reported that this home was just like a family, as in the district superintendent's report for 1936.²⁰ This situation continued until the early forties, when the stringencies of World War II forced the closing of the institution as a home. Provision was made for a \$300 allotment to Bashor in 1941; but by 1942 this asking dropped from the list of the Commission on World Service and Finance. A brief report in 1947 indicated that the trustees planned reopening of the Home as soon as possible.

But once again circumstances interfered and called for still more patience. Not until 1952 was the reconstructed and improved Home open for operation. State regulations, probably wisely, forced certain fundamental improvements. Money accumulated during the years when the Home was closed was expended on a new tenant house, a large hog house, much new machinery, livestock, and government bonds.²¹ The Conference approved an annual asking for the Home, and permitted offerings for Christian Family Week to be designated to this cause. Under the leadership of Mr. and Mrs. Travis Purdy and Mr. and Mrs. John Cunningham the Bashor Children's Home finally seemed to be on its way under the firm support of a long-negligent Conference.



BASHOR CHILDREN'S HOME



FT. WAYNE GOODWILL INDUSTRIES

*E. Epworth Forest**

The earlier history of the Epworth League Institute, in the Oakwood Park period, has already been told. We are here concerned with the total program of Epworth Forest as a Conference institution in itself, so poignant in the thought and memory of countless thousands of Methodists that they willingly join with W. B. Freeland in testifying:

O, Epworth Forest sacrosanct,
Here thousands, whether youth or sage,
Have found a station on the way
Of their eternal pilgrimage.

Our story may well begin the evening after the great Dedication Day, August 10, 1924, when, it would seem almost as an afterthought, some young people gathered together at the call of Somerville Light for the first session of the first Institute on the new grounds. Charles H. Smith offered prayer. W. T. Arnold read the Scripture. W. E. J. Gratz, General Secretary of the Epworth League, gave the address. After this first evening service the members found that the new hotel was jammed to the eaves, and Mrs. W. T. Arnold was at a loss to find more room. Supplementing the very few cottages were many tents pitched haphazardly over the grounds. In spite of these difficulties the adaptable young people had a great time under the Dean, W. W. Wiant, and the Manager, F. A. Hall.

This summer institute had not come easily. Recognizing the crowded conditions at Oakwood Park, and remembering the need for an assembly grounds, a committee composed of W. W. Martin, W. B. Freeland, and Freeland A. Hall, began looking for a new location. They found it on the north shore of Webster Lake, where John Kline owned a sizable piece of land fronting on the lake. He offered one hundred acres—later extended to two hundred forty-three—for a reasonable price, and the Methodists accepted. After further negotiation the North Indiana Conference, meeting in Trinity Church, Elkhart, 1922, made a decision as high in significance as the great tower of the church in which they were meeting. They created a new commission, fixed with the responsibility of locating and establishing the Institute. The corporation resulting

* Material for this section has been drawn largely from the "Epworth Forest" history published by William B. Freeland.

from this action had as its first Board of Directors the following men: Charles Tinkham, Fred F. Thornburg, Benjamin Kendall, John C. White, Wallace W. Martin, William B. Freeland, Arthur H. Sapp, Edward S. Moore, Charles C. Coble, Elwood Starbuck, and David C. Turnbull.

Plans were immediately made for laying out a plat and surveying lots, which totalled 437. On May 1, 1923, lots were sold in one day to the value of \$16,200. John White suggested the name given to the community: Epworth Forest. Within a year, on August 10, the auditorium seating eighteen hundred persons was dedicated. This first meeting dispelled the fears of some that this great meeting house in the woods would never be filled. About the same time Epworth Hotel went up. The Administration Building rose in 1928 as a result of support given by Richmond District. The Pavilion was built by the young people of Fort Wayne District. The Junior Chapel was provided by the Logansport (Kokomo) District.

Moore Hall perpetuates the memory of the many years' service to boys by Edgar Moore and his family. Starting in 1928 as an emergency substitute, he spent thirteen remarkable years with the Institute. The first Moore Hall was three tents. The building followed in 1929. A certain interest inheres in the personnel of the early staff: Chief, Edgar Moore; Junior Officer, Phillip Moore; Assistant, Earl Moore; Junior Officer and Camp Nurse, Blanche Moore; Purchasing Agent, Mary Moore; Honor Boy Teacher and Junior Officer, Bob Moore; accounts and registration, Mrs. Moore.

Camp Adventure developed in 1941, when the boys and girls were brought together. Harold Neel, together with L. G. Sapp, Keith Hanly, Marion King, H. D. Conway, D. C. Elson, William Burton, A. S. Clark, Byron Stroh, and others took part. As for the girls, forty of them had their first meetings with Rev. and Mrs. C. A. Byrt in the rented Phillips Lodge and Mishawaka House. The next leaders were Mrs. A. C. Wischmeier and Mrs. E. R. Garrison. The latter was reduced to holding meetings in a tent on the east ridge. Girlville had some rough sledding before the erection of Junior Chapel and the eventual merging in Camp Adventure. Pell Lodge, in the north woods, grew out of this early work with girls, the gift of Mrs. Millard Pell. The new modern structure replaced the old one, which was burned.

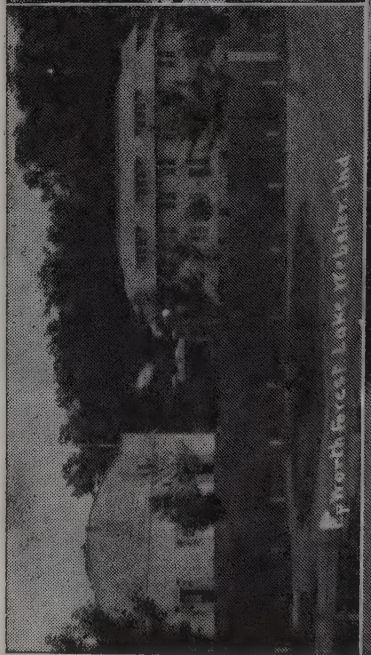
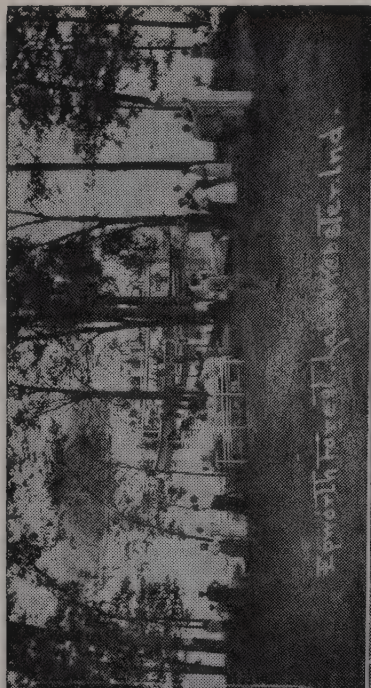
From Memorial Gate to lake shore Epworth Forest has claimed



METHODIST PROTESTANT CAMP GROUND

Marion, Indiana

Above: Gateway to Camp Ground. Below: Tabernacle



EPWORTH FOREST—METHODISM'S LARGEST YOUTH CAMP

the devotion of many student generations. Natural fountains and the well-known "Dixie" as it paddled around the lake have added color and interest. The "Megaphone" with its original journalistic style, the Epworth Forest Bird and Nature Club, dating from 1943, and other features of summer life have given a full flavor to this institution.

Many are the organizations and enterprises using the facilities of Epworth Forest. It was Mrs. V. G. Carter, of Russiaville, who conceived the idea of a Junior Missions Camp, using Moore Hall during camp-meeting week. Later Mrs. Lester Weir and Mrs. Colson took charge of this work. For years L. M. Hile looked after a Boys Manual Training Camp. From 1932 dates Camp Yopemica, discussed in connection with the women's work. Its purpose was to foster interest in missions among teen-agers, drawn in those days from Queen Esthers and Standard Bearers. When the camp became "too" popular, a plan of delegated membership was devised to keep the work within bounds. The camp carried over into the years of reorganization under the W. S. C. S., and since 1947 Mrs. Ernest Lawshe has been Camp Director.

Another enterprise has been the Laboratory School, sponsored by the W. S. C. S. and the Conference Board of Education. The original motivation was the need for child care while mothers were busy with classes of the Woman's Society. The Executive Secretary of the Board of Education, George Fenstermacher, has been active in planning this work. But in this case, as so frequently, little would have been accomplished without the devoted efforts of a myriad volunteers.

Through the years the two main centers of activity at Epworth Forest have been the Epworth Forest Assembly, which grew out of the old Camp Meeting, and the Epworth Forest Institute. The former arose from the desire of laymen to promote a camp meeting program. In 1924 the North Indiana Conference made provision for a Camp-Meeting Association that continued in operation until 1933, at which time it was replaced by the Epworth Forest Assembly. The first meeting was August 10-16, 1925, and each year thereafter the Association brought effective preachers and speakers for a week's session. In later years, as the concept of the assembly replaced the camp meeting, the work of the Laymen's Association (which became the Board of Lay Activities), the School of Missions of the Woman's Society, and the enterprises of the Board of Education were

brought together. One added feature was a retreat, preceding the regular program. One of the most interesting developments of the forties was the appearance of Heil Bollinger and the Youth Caravaners, who used Epworth Forest for their preliminary training in summer service.

As to the Institute, still shooting up from old Oakwood Park days, it doubled, with two successive Institutes attended by three districts each, then tripled, finally grew into six enthusiastic children, one for each district. From that first session in 1924, attendance grew to well over 2,000. Improvements were made in organization, effectiveness of classes, and commitment. The division into two came in 1932, into three in 1936, and into six in 1941. This last decision was carried almost as a matter of necessity over the reluctance of the Directors, who perceived the many problems that would be presented. In 1943 a further step was taken with provision for a Senior Institute for youth fifteen through seventeen, Young People's Institute for those eighteen through twenty-three, and a Boys' and Girls' Camp for Intermediates. One more change of organization came with the appointment of George Fenstermacher in 1944 as Executive Secretary of Epworth Forest, an office merged in his person with that of Executive Secretary of the Board of Education. This has made possible the better integration of the various enterprises using Epworth Forest.

One of the most heartening aspects of the potentialities of this place is the opportunities for commitment of young life to Christian service. Many life-long devoted laymen have grown up spiritually in this environment. And many young men and young women have found a call to full-time Christian service in the quiet of these woods along the lakeshore. Altogether, Methodists in North Indiana could look with pride on the impressive structure of Christian action emerging on these acres along Lake Webster, where, before 1924, nothing of the kind was to be found. North Indiana Methodists were attempting to meet the needs of their young people.

F. Other Institutions

Among the less pretentious enterprises fostered by the North Indiana Conference is the Kate Bilderback Neighborhood House in Fort Wayne, named, as indicated in the section on Women's Work, in memory of the mother of two daughters who contributed toward

its foundation.* The work with foreign-born people in Fort Wayne began in 1921 under the sponsorship of the Tri-Angle Society of First Methodist Church, a group composed of the Epworth League, Queen Esthers, and Standard Bearers. Two years later the project was taken over by the Conference Woman's Home Missionary Society.²² In the early years the work struggled along without permanent quarters, as Miss Mary Metts sought to minister as deaconess to the needs and problems of unsettled people of foreign origin. Soon, however, plans were made to build on a lot that had been donated. The new structure was dedicated November 11, 1926, appropriately on Armistice Day. Upon this occasion twenty-four men and women, who had received training here, were given their citizenship papers as part of the ceremony.²³ The center, costing about \$13,500, was located at 2004 John Street. Most of the time two full time workers served under direction of the Home Missionary Society.

When the Settlement House celebrated its tenth anniversary in 1931, mention was made that ten nationalities were being served in the area in three main directions: religious, educational, social. Among the activities were a church school, Epworth League, vacation Bible school, English class, clinic, mothers' club, boys' and girls' clubs, and socials.²⁴ Regular Sunday worship services became a feature.

In 1941 Edgar Moore began his ten-year period of service in Neighborhood House. After the marriage of Mary Metts and Moore, the two continued, both of them, the many varied aspects of service. During this time one of the most important parts of the work was settlement of refugees from dictatorship and war in Europe. In 1950 it was reported that Moore had helped place one hundred fifty refugees.²⁵ After his death in 1951 a survey of the environment showed that the situation was changing and that the work originally planned was no longer suitable. As a result the plant was transferred in 1953 to the Lexington Conference of the Central Jurisdiction, for development in connection with the many Negroes living there. Even to this day, however, the influence and the record of the thirty-two years service as superintendent by Mary Metts Moore is seen in the lives of hundreds who moved into the currents

* Mrs. Edgar (Mary Metts) Moore has prepared a brief but personal account of Neighborhood, valuable because of her long association and service.

of American life under the kindly care that marked Neighborhood House.

The story of Goodwill Industries in Fort Wayne begins in 1937, when Gerald Clore, Executive Director of Goodwill at South Bend and Gary, visited Fort Wayne to view possibilities for starting work there.* He approached Charles Smith, then pastor of First Church, and others. After study of the possibilities, a decision was made at a dinner meeting to establish a branch of Goodwill Industries in Fort Wayne. E. J. Helm, General Superintendent of Goodwill Industries, was present to speak and give counsel. A constitution was adopted, and H. A. Davis was invited to serve as local Director, helped by Clore. A site on East Columbia Street was chosen, and rented with option to buy. The directors elected H. R. Gettle president, Richard Waterfield vice-president, Homer Mertz secretary, and L. L. Leibersberger treasurer.

The option to buy was taken, financed on a five-year basis. But funds amounting to \$18,000, the purchase price, was obtained in a campaign in three years. From the beginning the economic side of the work progressed with efficiency. Chapel services were held, and a women's auxiliary was formed. In 1938 Davis was elected Executive Director, and a staff was developed. He served in this capacity until 1951.

* Most of the material for this section has come from a summary prepared by H. A. Davis.

¹ *Minutes*, 1923, p. 461.

² 1925, p. 77; 1929, p. 77; 1935, p. 287; 1945, p. 198; 1955, p. 948.

³ 1934, pp. 127 ff.

⁴ 1946 Special Session, pp. 573 ff.

⁵ 1907, p. 95.

⁶ 1942, pp. 235 ff.

⁷ 1918, pp. 272, 299.

⁸ 1923, p. 428.

⁹ 1932, pp. 555, 590-91; 1941, pp. 36, 49-50.

¹⁰ Quoted in Fox manuscript, p. 11.

¹¹ *Ibid.*, p. 18.

¹² John Wesley, *Works* (ed. by J. Emory, New York, Carlton and Porter), V, 188.

¹³ *Minutes*, 1907, pp. 23, 96.

¹⁴ 1910, p. 109.

¹⁵ 1920, p. 709.

¹⁶ 1924, p. 63.

¹⁷ 1926, p. 204.

¹⁸ 1927, pp. 387, 389.

¹⁹ 1929, p. 77.

²⁰ 1936, p. 413.

²¹ 1950, p. 433; 1951, p. 698; 1952, p. 123.

²² 1923, p. 453.

²³ 1927, p. 411.

²⁴ 1931, p. 408.

²⁵ 1950, p. 420.

CHAPTER VIII

Indiana Methodism in the World Mission

Many aspects of the missionary program of North Indiana Conference have already been discussed. The great Centenary was covered in the chronological chapter. There also were discussed the difficult problems presented by the Depression. Much of the women's work, covered in the chapter in the lay movement, deals with missions. The chief elements of the story of home missions on the Conference level were treated in the chapter on Conference institutions. But much remains. Here, toward the end of our story, we bring together the various strands in order that the world outreach of North Indiana Methodism may be seen in perspective.

In 1900 the total given through the church (and Sunday school) for missions was \$21,269, or about fifteen per cent of the total ministerial salary. In 1956 the comparable totals read \$384,617 (apportioned for World Service plus other benevolences), or about thirty-five per cent of the vastly increased ministerial support. These percentages are only approximate, because of the difficulty of comparing figures prepared in so different statistical records. But the main line of development is clear. The contrast is also evident in the form and organization of World Service programs in 1900 and 1956. In that first year one of the main efforts was the Twentieth-Century Thank Offering, sponsored by the Woman's Foreign Missionary Society and designed to fit in with the church-wide drive for one million dollars for church extension. Several returned missionaries spoke in various churches. In the old High Street church, Muncie, the members of the Society prayed for a one hundred fifty dollar collection, received one hundred fifty-six. The program that year was very simple, the results not spectacular. But, we must remember, the \$21,269 missionary giving was over \$3,000 more than the previous year; and the Woman's Home Missionary Society that year gathered \$8,053, which was \$2,104 more than the year before.¹

During the years down to the Centenary the increase in mission-

ary giving was steady, more than tripling in the period to 1917. The minimum goal set in the first decade was raising one dollar per member per year. A great deal of the effort was being directed through the Sunday school. For example, the missionary report for 1910 supported the motto, "Million Dollars for Missions," for emphasis in the Sunday schools alone. Numerous missionary conventions were held as mass meetings for the purpose of arousing interest. Of all of the factors involved in missions, however, the most significant was the Laymen's Missionary Movement, organized as a result of a Student Volunteer Movement convention in Nashville, Tennessee, in 1906. Certain laymen attending this meeting were so impressed by the missionary fervor of the young people that they decided the least laymen could do was organize stronger financial support for such work as this. Out of it came the Laymen's Missionary Movement, interdenominational but with strong influence on Methodism. In North Indiana Conference in 1911 the Committee on Foreign Missions gave specific commendation to this work.² The Committee recommended the use of an every member canvass for missions and the newly developed duplex system of offering envelopes. That the pastors themselves needed cultivation is reflected in the recurring suggestions of good books they might read. Those who did take active interest were well aware of the opportunities for Christianity offered in Korea and, after 1912, in China. On the other hand the outbreak of the first World War distressed the missionary leaders. The Conference was deeply interested in the illustrated lecture by S. Earl Taylor, "Around the World with a Missionary Camera."³

Unfortunately for the historian, many of the reports on missions to Annual Conference were mere preachments, repeating with weary regularity the command to go into all the world and preach the Gospel. One gets the impression that not much of the real work for missions was accomplished at the Conference level. A new vigor appears, however, in 1918, with the launching of the Centenary, hailed by the Committee on Foreign Missions in the following words:

Methodism as a world church enters upon its supremest opportunity in this world age. Democratic in our ideals, militant in our methods, this is certainly our day of privilege. Our leaders, with prophetic insight, have been quick to perceive all this, and have uttered a magnificent challenge to the church commensurate with our unparalleled task.

We therefore hail the Centenary Movement as a timely recognition not only of the celebration of the one hundredth anniversary of Ameri-

can Methodist Missions, but also the auspicious hour for our entrance into a more vigorous campaign in worldwide conquest for Christ and the church.

As preliminary to this great drive, we recommend that all the charges within the bounds of our Conference inaugurate at the earliest possible moment a four-weeks Christian Stewardship Campaign, looking toward the immediate enlistment of our share of the one million pledged tithers in Methodism.⁴

The committee was rhapsodic next year in anticipation of final consummation of the campaign. The report in 1920 was ineffectively general. In 1921 the report, although rejoicing in completion of the campaign, had occasion already to deplore failure to make good on Centenary pledges.

The story of this movement, one of the greatest in the entire history of Methodism, has already been told. The statistics give part of the record. The rest is to be seen partly in the devotion with which individuals sought to carry through on pledges made under stress of post-war enthusiasm. The time for final payment came years after the original fervor had died out. North Indiana simply reflected the situation throughout the whole church in this regard. Another part of the record, the more positive part, is seen in the new plane of missionary giving as the World Service principle came into expression under the skillful hand of North Indiana's own R. J. Wade. When the Centenary had "levelled off," it was incomparably higher than the pre-war level. A five-year campaign for \$105,000,000 could not be without results! This takes on meaning when one understands that the apportionment for Muncie District alone was \$418,135. This was over-pledged to the total amount of \$428,505. Dollars were expensive in those days, too. And in the matter of payment, North Indiana Conference, for the first two years at least, paid up almost in full on the original apportionment, while the other two Indiana Conferences, along with most of the church, were already lagging behind. The emergency "I Will Maintain" campaign of 1923 failed to recover the high enthusiasm with which the Centenary began. The Conference Foreign Missions Committee sought to bolster payments in 1922 with a plan for re-canvassing the membership. But in 1923 the report was bogged down with generalities like: "India's millions too are on the march." The Centenary is not even mentioned. Probably the most sensible statement came in the report for 1924:

The achievements of the Centenary have made us conscious of our

power. The appalling need of the world at this hour, makes us conscious of our responsibility. The challenge of Almighty God makes us both humble and courageous as we face the future. We confidently believe that the great day of our missionary achievement is not behind, but before us. The watch word of this great new day is not the Centenary, as glorious and honorable as it has been, but World Service. God grant that it may be so.⁵

This was a prophetic statement, but one that demanded considerable patience for its fulfillment. Although the missionary giving slowed its near-disastrous decline immediately after the Centenary, and actually went up slightly one year, and although the general level was much above that of the pre-war years, an inexorable attrition set in that had been going on for several years before the Great Depression. Discouraging reports came year after year from the district superintendents and from the missionary groups. 1926 was the year C. H. Smith had the frustrating experience of backfire to his plan of giving out statistics indicating that his district (Goshen) was above the others in per capita giving. All his people wanted to retire from the front ranks and let somebody else have the honor of giving more.⁶ Plans to bring about increase in World Service came out in most cases in the red. An attempt was made in 1930 to stop the decline by setting a minimum of the 1929-30 payments for the next year and seeking a ten per cent increase until the minimum goal of two dollars per person be reached.⁷ It is instructive to compare this goal, after all the years of post-war Centenary decline, with the one dollar minimum sought early in the century.

By 1936 the situation was so serious that the General Conference acted to reverse the trend that for so long had been down. The Conference Committee on General Conference Benevolences—as it was now called—acted even before General Conference with a clear and detailed plan, the first in a decade. For so long the goals had been vague and unspecific, fixed at “as much as last year.” Now the churches had something tangible to reach for. With rather harsh realism the committee stated at the outset that, although the apportionment of \$101,000 was a fair share of the \$4,500,000 asked for the whole church, at present that figure was “beyond our ability.” Therefore the immediate goal set up was a ten per cent increase over the \$67,947 given last year.⁸

In addition, as suggested by the Board of Missions, the committee recommended that the Conference take North Africa as its special field of interest and concern, for that was the area under the super-

vision of Bishop Wade. This was a revival of the idea of a "parish abroad," with which the people could become intimately acquainted. Hence about thirty-eight per cent of the total was to go to North Africa, the rest to be used for the general work. The unified report of the district superintendents ended with an impassioned appeal for strength in the field of World Service.

Within a year a new spirit was to be seen working throughout the church, as the Million Unit Fellowship Movement got under way. In 1937 the Committee on General Conference Benevolences was able to report an advance, although not ten per cent.⁹ The General Conference program caught up the Annual Conference program and carried it along. Bishop Blake, in a stirring address entitled "Rise up, O Men of God," stated the case as follows:

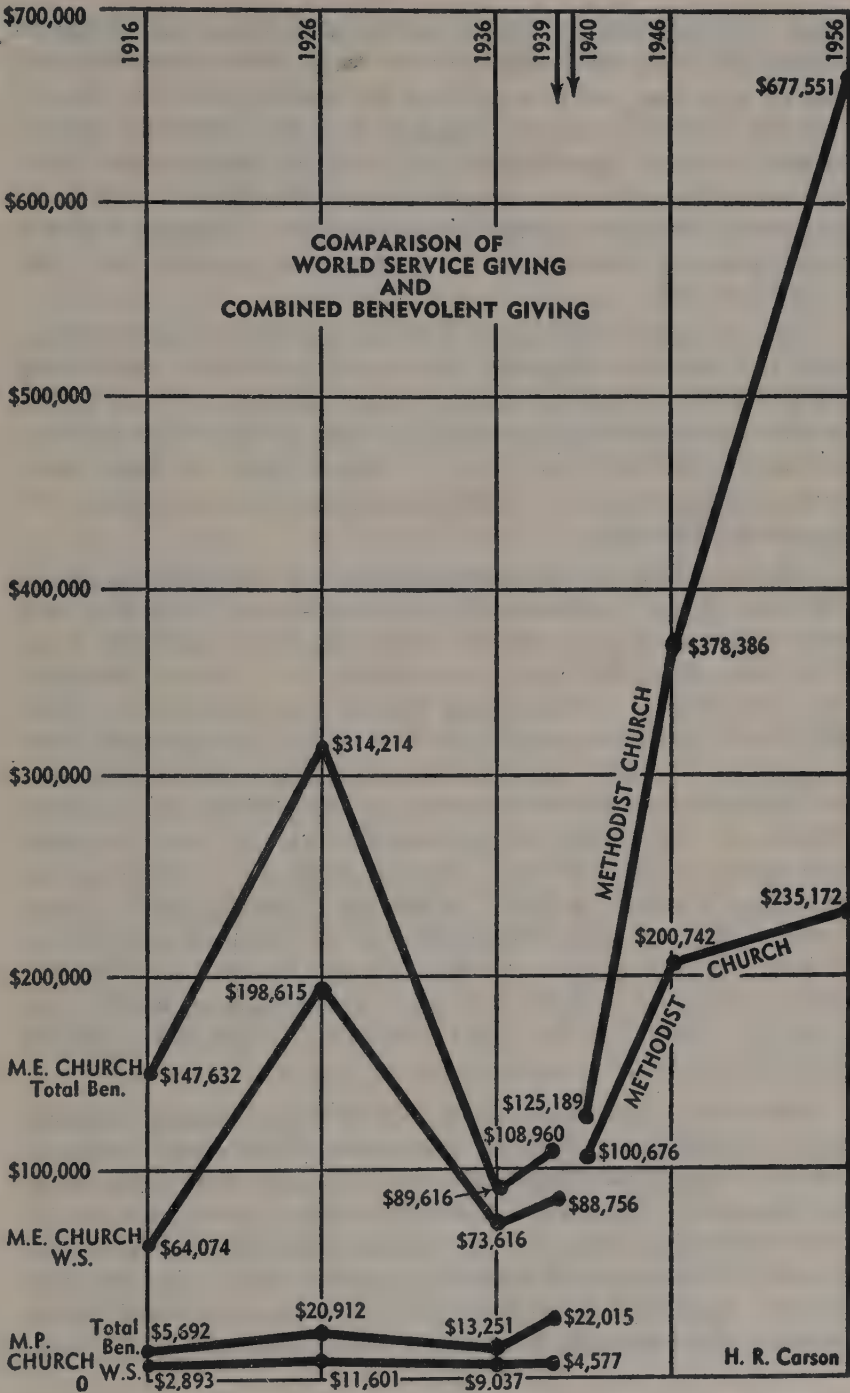
It cannot be emphasized too strongly that this Fellowship Movement is a fellowship of men rather than money. Money we must have. The work of God cannot go forward without it, but money is secondary. Persons are primary. Without earnest and sacrificial men and women, supremely loyal to Christ, their leader, cash will not avail. What the church wants, what Christ needs, is a million men and women, young and old, who will pledge and give their persons and their substance to make America and the world truly Christian for Christ's sake. The real unit is not one dollar a month or twelve dollars a year; it is a person who will give himself and all he has, spiritual and material, to Christ's great cause: who will pledge himself to go his limit, be it one dollar or twelve, one thousand or ten thousand. The amount matters not so long as it is the maximum of one's ability to give, plus his person with all and whatever else he may have to devote to God. He is our all and our all must be His. This is not a campaign. It is a crusade to meet the gravest emergency the world has ever faced.¹⁰

At the time of unification in 1939 the Conference was able to report an increase in giving to World Service for the fifth consecutive year, a clear indication that the tide was turned and the trend was up. It was well, for this year of unification was also a year for the outbreak of World War II in the West, a year presaging the unparalleled destruction over almost the whole world wrought by the most awesome conflict of arms yet suffered, a year in which suddenly the world became much smaller, in terms of communication, than it had ever been.

Unification brought a new organization of World Service at all levels. The Conference Board of Missions and Church Extension, supported by the Commission on World Service and Finance, continued to seek annual increases of ten per cent in World Service

giving, and in general these goals were achieved, at least insofar as the totals continued upwards. Perhaps more significant was the sudden increase in the early forties in giving outside of and beyond the World Service on Apportionment. Specials of one kind or another grew out of the wartime situation, but reflected also a new understanding of the world-wide responsibility of Christians everywhere. The record of the forties is best illustrated by listing the annual *increases* in giving to world service on apportionment, beginning with 1940: \$7,762, \$8,458, \$11,708, \$16,592, \$29,686, \$20,832, \$12,319, \$17,090, \$18,340, \$11,888, \$3,927. In regular World Service there was an increase, in most cases quite notable, each year! The record for special gifts not on World Service reveals, as might be expected, a radical fluctuation reflecting two factors at least: (1) the particular emphases of temporary or quadrennial programs, (2) the varying system of statistical record in the *Minutes*. Attempting to allow for the latter in part, the record of increase—and decrease—for the same period runs as follows: \$2,032, \$15,459, —\$11,708 (the year World Service and Conference Benevolence began to be listed together), \$27,400, \$1,815, —\$19,513, \$2,683, \$16,126, —\$6,286, \$30,629 (net increase for specials, Advance, Week of Dedication, Fellowship of Suffering and Service), \$47,526. Taking the decade as a unit, we see that World Service and Conference Benevolence on apportionment went from \$162,305 in 1940 to \$252,086 in 1950. But Specials went from \$5,715 to \$106,583. The Week of Dedication offering in 1950 was greater than the total special giving in 1940. It might be said that here was one positive and beneficial result of World War II, for this giving in part reflected the awareness forced upon Americans and other peoples that this is indeed One World.

All of these figures mean that North Indiana Methodism was not only growing in worldwide responsibility along with Methodism generally, but was actually forging ahead. During the period of episcopal leadership by Bishop Titus Lowe the North Indiana Conference advanced from a position quite low relative to the other Conferences to a high position. This advance was true both in total giving and in per capita giving.¹¹ During the Centenary, while the Methodist Episcopal Church increased payments on apportionment by about 500 per cent between 1915 and 1920, North Indiana Conference payments went up about 650 per cent. During the Depression years the Conference giving on World Service went down in



1935 to 36 per cent of what it had been in 1930. In the general church, however, the decline took the totals down to about 29 per cent of what they had been. During the recovery after the Depression the Conference did not keep pace with the Church at large on World Service on apportionment, although the increase was regular and admirable. Between 1945 and 1955 the Conference giving rose 76 percent; the church at large rose 86 per cent. This must be understood, however, in the light of the variable but very important giving to Specials, etc.

The increase of the forties has continued down into the fifties, with the additional emphasis on church extension, a matter long neglected through the war years. Church extension actually applies to both foreign and domestic fields. Hence, to the notable increases in both World Service and Specials must be added the large figure of \$124,286 gathered for church extension. This was an item not present at all in 1950.

More thrilling than the statistics is the new understanding among the people of the Conference, the new concern with which they view need once regarded as afar off. What cannot be measured is the effect on souls of the Crusade for Christ, the Week of Dedication, the Fellowship of Suffering and Service, the Advance for Christ, the church extension crusade. The new, almost unprecedented *closeness* of the "foreign" mission fields, the direct and intimate relationship between individual churches in this country and individual churches in other lands, the reciprocal character of the modern mission enterprise, in which the "mission" more and more ministered unto the Christians "at home"—these are the really thrilling facets today. There is a three-fold influence of the missionary enterprise: (1) the influence on those to whom missions are sent; (2) the influence on those who send missions; and (3) the influence finally of the "new Christianity" on the "old Christianity," which may be likened to the return of the bread cast upon the waters after many days.

One of the most interesting aspects of the missionary enterprise in the twentieth century is the revaluation of the whole concept of the call to preach the Gospel. It has many facets. One is the changing character of the world in which the Gospel is preached. Another is the developing interest of the layman, symbolized by the famous Laymen's Missionary Movement, organized early in the twentieth century. Another is the challenge offered by renascent non-Christian religions like Islam and Hinduism. Still another is the new-found

independence of the "New Churches" of the Orient, in part a reflection of the new Independence of the East from paternalistic—and imperialistic—domination by the West.

The wartime Crusade for Christ came at a time when the Conference was already rising to meet its responsibilities in the world. It had three phases: financial, evangelistic, and stewardly. A preliminary presentation was made to the North Indiana Conference in 1944, and full support was given.¹¹ Next year the bishop spoke of results so far: 20,000 letters had gone to Washington, D. C., within six weeks; the church as a whole was \$2,000,000 over the goal of \$25,000,000. About \$1,100,000 of this came from the Indiana Area. All of the district superintendents spoke of the ease with which the fund was raised. And at the same time, as already indicated, World Service on apportionment continued to rise strongly.

As the temporary Crusade for Christ moved into the permanent Advance for Christ, North Indiana accepted, as its minimum standard, the apportioned World service plus additional offerings through the Crusade.¹² This meant that the basic apportionment would be about one third higher than for the year 1944-45. In accordance with the plan Germany was chosen as one of the prime objects of Advance interest in North Indiana. Besides this financial program, the Conference also voted to seek at least one new member for every seventeen during the first year of the Advance, and to increase church school enrollment seven per cent each year of the quadrennium.

The broader concept of missionary work is reflected in the report of the Conference board of Missions and Church Extension for 1949, during the period of the Advance. Its two-fold responsibility was: (1) missionary cultivation in the broadest sense, (2) control of funds of Home Missions division in helping Conference churches.¹³ It reported that three members of Conference, two of them members of the Board, traveled in Europe during the year observing aspects of the work there, particularly in Germany. Each pastor received *Christian World Facts*. Missionary institutes were held in all six districts. Speakers included Crusade scholars, returned missionaries, Dr. Hiram Frakes of Henderson Settlement, and Bishop Carlton Lacey of China. A nine-point program was recommended for all Conference and local church levels, including, in addition to the projects mentioned above, distribution of information on "Special Projects" for the Advance, visual aids, organization of local boards

of missions, world service programs in church schools, subscriptions to *World Outlook*, and budgeting through every member canvass.

Through the 1950's the reports of the Board of Missions and Church Extension have been much fuller and more pretentious than formerly, and less prone to exhortation. In 1951 several of the district missionary secretaries were able to attend the World Missions Institute for Church Leaders at Lake Geneva, Wisconsin. A three weeks period of cultivation in the fall preceded the regular missionary institutes of the districts in December. In following years these various institutes and conferences were continued.

In 1952 the Board was given the additional burden of work in connection with the church-wide emphasis on church extension, and made a full statement in that year.¹⁴ In requesting \$15,000 for church extension that year it explained that the relatively small sum would help encourage district missionary societies to move forward on projects long dormant. The tremendous shifts of population, involving 70,000,000 Americans in the decade, has presented an equally tremendous challenge to church extension, to reach those people where they have gone. \$219,225,000 would be needed in the quadrennium to provide 1500 new churches. As a result surveys were undertaken through the Conference, and plans were laid for new construction where need was greatest. Among the projects were the following: Christ Church in Fort Wayne, St. Paul in Muncie, Gethsemane in Muncie, another in southwest Fort Wayne, one in south Anderson. In addition large funds, some \$200,000, were obtained for a Wesley Foundation building at Ball State College. In 1954 the campaign for funds was declared successful.¹⁵ It is clear from this report that the Conference Board was struggling to keep together what should always be together: the work of missions and the work of church extension. Building the fellowship of faith was undertaken as a job for here and now and at the same time for all the world and all time. When building a church in Borneo became as real to Methodists in Indiana as building a church in Anderson, the word "mission" was finally understood in its full significance. This understanding was growing in the mid-fifties.

At the writing of this book numerous building enterprises were under way, both new churches on old charges, and new churches on new charges. At the district level surveys were made and new points located in accordance with a careful study of needs. The

great church extension movement was being carried out at the local level, where results finally count most of all.

In the new post-war world, which was definitely not a world of peace, Methodists in North Indiana Conference were not remiss in their obligation to others. The proverbial isolationism that was supposed to cover the American Midwest like a stifling pall was conspicuously absent in the circles of the followers of John Wesley, who had taken the world as his parish. The hands of Christian brotherhood reached out from Muncie and Elwood and Warsaw, to say nothing of Disko and Mt. Carmel and Richland Chapel, to grasp the hands outreached from Germany, Congoland, and Korea. If one seeks for a triumphant note on which to conclude a history of North Indiana Conference in the twentieth century, he might well settle on this amazing defiance of a Hoosier caricature, this convincing testimony of the global nature of the Christian faith, this faithful witness from Indiana to the uttermost parts of the earth.

In conclusion of this book, which is only the end of another chapter in the ongoing story of the witness, through his followers, of John Wesley over the broad prairie in America, we may join with our forefathers in the joyous song of Charles Wesley, sung by them at the call of Bishop Cyrus Foss in Trinity Church, Elkhart, April 4, 1900:

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.

What troubles have we seen,
What conflicts have we passed,
Fightings without, and fears within,
Since we assembled last!

But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above.

Then let us make our boast
Of His redeeming power,
Which saves us to the uttermost,
Till we can sin no more.

¹ *Minutes*, 1900, p. 71.

² 1911, p. 117.

³ 1915, p. 521.

⁴ 1918, p. 298.

⁵ 1924, p. 623.

1926, p. 238.

1930, p. 252.

1936, p. 420.

⁹ 1937, p. 42.

¹⁰ P. 39.

¹¹ 1944, pp. 29-30.

¹² 1949, p. 332.

¹³ Pp. 266 ff.

¹⁴ 1952, p. 125.

¹⁵ 1954, p. 659.

PART TWO

Appendices

History of the North Indiana Conference

Prepared By

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Appendix I

DISTRICT SUPERINTENDENT APPOINTMENTS, 1917

FORT WAYNE

1917-1924, W. W. Martin; 1925-1928, 6½ months, W. W. Wiant; 1928, 5½ months-1933, J. T. Bean; 1934-1939, F. E. Fribley; 1940-1941, 9 months; B. B. Shake; 1941, 3 months-1944, W. W. Robinson; 1945-1948, A. P. Teter; 1949-1954, A. W. Pugh; 1955—, B. F. Stroh.

GOSHEN DISTRICT (name changed in 1935 to Warsaw District)

1917-1920, 6 months, R. J. Wade; 1920, 6 months-1923, 7 months, A. G. Neal; 1923, 5 months-1928, C. H. Smith; 1929-1934, C. B. Croxall; 1935-1940, O. T. Martin; 1941-1946, C. G. Yeomans; 1947-1951, B. B. Shake; 1952—, Dale Stackhouse; 1953—, T. B. Morris; 1956, O. W. Paulen.

LOGANSPOUT DISTRICT (name changed in 1925 to Kokomo District)

1917-1918, B. S. Hollopeter; 1919-1924, F. A. Hall; 1925-1930, L. C. Bentley; 1931-1933, L. W. Kemper; 1934-1936, C. G. Yeomans; 1937-1942, W. E. Pittenger; 1943-1948, F. E. Fribley; 1949-1954, J. W. Borders; 1955—, N. S. Jeffrey.

MUNCIE DISTRICT

1917-1923, 7 months, J. A. Beatty; 1923, 4 months-1929, W. T. Arnold; 1930-1935, F. K. Dougherty; 1936, B. M. Bechdolt; 1937-1942, L. G. Jacobs; 1943-1948, B. M. Bechdolt; 1949-1953, J. W. Fox; 1954—, E. E. Kaufman.

RICHMOND DISTRICT

1917-1923, Somerville Light; 1925-1930, F. F. Thornburg; 1931-1935, F. A. Hall; 1936-1941, 6 months, P. B. Smith; 1941, 6 months-1944, V. L. Clear; 1945-1950, E. J. Wickersham; 1951-1952, T. B. Morris; 1953—, E. E. Lawshe.

WABASH DISTRICT

1917-1918, M. S. Marble; 1919-1924, W. B. Freeland; 1925-1930, U. S. A. Bridge; 1931-1938, M. O. Lester; 1939-1941, 9 months, W. W. Robinson; 1941, 3 months-1946, E. R. Garrison; 1947-1952, S. L. Yoder; 1953—, G. D. Greer.

Appendix II

APPOINTMENTS LISTED ALPHABETICALLY, beginning with 1917

Airline.—1934-'36, H. E. Forbes.

Akron.—1917-'20, I. R. Godwin; 1921-23, A. C. Wischmeier; 1924-'29, R. H. Wehrly; 1930-'34, C. S. Miller; 1935-'37, J. F. Stephenson; 1938, E. E. Trippier; 1939-'41, Julius Pfeiffer; 1942-'43, H. D. Conway; 1944-'49, Russell Fenstermacher; 1950-'56, C. M. Fawns.

Albany.—1917-'19, J. H. Palmer; 1920-'22, T. M. Hill; 1923-'25, M. O. Lester; 1926-'28, C. M. Fawns; 1929-'31, A. W. Pugh; 1932-'33, A. F. Hogan; 1934-'39, C. G. Cook; 1940-'43, C. C. Wischmeier; 1945-'48, Thurman Mott; 1949-'53, M. E. Beery; 1954-'56, E. L. Miller.

Albany Circuit.—1917, H. E. Forbes; 1918-'19, O. B. Young; 1920-'23, G. F. Osburn; 1924-'28, Herbert Perry; 1929-'31, J. H. Brown; 1932-'33, C. A. Pyle; 1934-'35, L. Ragan; 1936, G. W. Brunner; 1937-'38, J. S. Newcombe; 1939, C. W. Kocher; 1940-'44, H. M. Jones; 1945-'46, C. E. Smith; 1947-'49, Merton Spaulding; 1950-'51, Robert Neely, Jr.; 1952-'53, Claude Tucker; 1954-'56, V. R. Walters, Dale Milner.

Albion.—1917-'18, J. C. Graham; 1919, F. S. Hickman; 1920, S. D. White; 1921-'22, A. F. White; 1923-'25, G. L. Conway; 1926, W. C. Asay; 1927-'30, J. O. Hochstedler; 1931-'35, B. D. Nysewander; 1936-'38, Thomas Davies; 1939-'40, C. H. Jennings; 1941-'45, K. R. Thompson; 1946-'49, A. P. Beale; 1950-'55, W. J. Doyle; 1956, R. E. Green.

Alexandria, First.—1917-'20, E. C. Dunn; 1921-'25, Herbert Boase; 1926-'29, A. F. Hogan; 1930, R. W. Stoakes; 1931-'34, T. S. Haddock; 1935-'37, E. E. Trippier; 1938-'42, C. S. Miller; 1943, E. N. Rosier; 1944-'48, E. D. Imler; 1949-'50, L. G. Jacobs; 1951-'56, C. J. Steele.

Alexandria Circuit.—1917-'18, E. G. Giggy; 1919, Mont Oliver; 1920, F. Honschell; 1921, J. W. Borders; 1922, L. C. McFarlin; 1923, A. G. Cragun; 1924-'27, C. A. Mills; 1928-'30, Earl Leonard; 1931, Ralph Keesaer; 1932, R. S. Brown; 1933-'35, W. P. Thorn; 1936, G. W. Brunner; 1937, J. S. Newcombe; 1938-'39, E. E. Lutes; 1940-'44, H. M. Jones; 1945, J. S. Hand; 1946, C. E. Smith; 1947-'49, Merton Spaulding; 1950-'51, Robert Neely, Jr.; 1952-'53, Claude Tucker; 1954, V. R. Walters; 1955-'56, J. E. Arthur.

Alto.—1917, G. L. Hixon; 1918, H. W. Park; 1919, A. D. Burkett; 1920-'21, E. H. Kennedy; 1922-'23, R. A. Anderson; 1924-'25, J. W. Fox; 1926, L. W. Pierce; 1932, C. E. Taylor; 1933-'34, N. Swanson; Alto-Parr, 1935-'38, A. P. Beale; 1939, F. S. Young; Alto-West Middleton, 1940-'42, F. S. Young; Alto-West Middleton-Mount Zion, 1943-'44, C. V. Clifton; 1945-'47, H. L. McBride; 1948, Vernon Peterson; 1949-'50, Lowell Townsend; 1951-'52, Burton Patrick; 1953-'54, Arvil Starnes; 1955-'56, Ralph Baker.

Altona.—1942-'44, O. B. Gray; 1945-'46, Truman Gottschalk; 1947-'50, E. J. Gilford; with Corunna and Swan, 1951-'55, James Lantz; 1956, Carl Blickensdorfer.

Amboy.—1917-'19, E. H. Kennedy; 1920, L. G. Carnes; 1921, D. A. J. Brown; 1922, G. A. P. Jewell; 1923-'25, LeRoy Myers; 1926-'27, C. O.

Windoffer; 1928-'29, D. M. Church; 1930-'31, Arlington Singer; 1932-'34, C. L. Reese; 1935, F. S. Young.

Anderson, Central.—1940-'44, A. C. Watson; 1945-'50, R. L. Gorrell; 1951-'54, Milton Persons; 1955-'56, I. L. Pusey.

Anderson, Fifth Street.—1940-'43, C. J. Kerlin; 1944-'52, J. A. Land; 1953-'56, R. A. Burchfield.

Anderson, First.—1917-'20, J. W. Potter; 1921-'24, L. C. Bentley; 1925-'30, F. A. Hall; 1931-'56, W. H. Bransford.

Anderson, First, Assistant.—1944, E. M. Hawkins; 1951-'52, G. H. Lee; 1953-'55, O. J. Beardsley; 1956, E. D. Imler; Youth, 1956, G. E. Alley.

Anderson, Grace.—1917, A. Carroll; 1918, L. H. Nixon; 1919-'21, A. G. Kiger; 1922, F. A. Guthrie; 1923, M. C. Oliver; 1924, H. V. Cummins; 1925-'28, O. A. Knox; 1929-'32, J. F. Seelig; 1933-'37, Gail Davis; 1938, Julius Pfeiffer; 1939-'42, D. M. Church; 1943-'46, J. M. Pynchon; 1947-'49, G. B. Dunham; 1950-'55, E. L. Ferris; 1956, J. W. Adams.

Anderson, Indiana Avenue-Florida.—1917, J. L. Murr; 1918-'22, Herbert Perry; 1923-'25, E. J. Magor; 1926-'29, D. A. J. Brown; 1930-'31, E. J. Hulst; name changed to *Anderson, Mt. Hope*—1932, E. J. Hulst; 1933, F. A. Shipley; 1934-'37, Ralph Keesaer; 1938-'41, U. S. Hartley; 1942-'45, R. W. Schumm; 1946-'47, L. H. Moulton; 1948-'50, W. B. Arthur; 1951-'53, Jesse Byrd; 1954-'56, Robert W. Stringer.

Anderson, Noble Street.—1917, W. M. Holloper; 1918-'24, E. J. Wickersham; 1925-'27, D. C. Beatty; 1928-'32, P. B. Smith; 1933-'34, G. F. Hubbart; 1935-'36, R. C. Plank; 1937-'42, H. R. Carson; 1943-'50, B. H. Franklin; 1951-'56, W. V. Day.

Anderson, Park Place.—1917-'19, P. B. Smith; 1920-'22, A. E. Burkett; 1923, J. L. Williams; 1924-'25, J. H. Collier; 1927-'30, J. W. Rose; 1931, H. A. Kirk; 1932-'33, J. O. Hochstedler; 1934-'40, J. R. Stelle; 1941-'47, E. M. Talley; 1948-'54, C. W. Myers; 1955-'56, E. W. Hamilton.

Andrews.—1917, L. H. Ice; 1918-'21, A. L. Weaver; 1922, D. V. Williams; 1923-'25, C. C. Wischmeier; 1926-'28, S. H. Caylor; 1929-'33, J. W. Borders; 1934-'36, A. E. Habgood; 1937, C. W. Myers; 1938-'39, R. L. Wilson; 1940-'42, G. L. Clapsaddle; 1943-'44, I. C. Hodges; 1944-'45, E. C. Dunn; 1946-'47, N. J. Darling; 1948-'49, George Manley; 1950-'52, H. L. Avery; 1953-'56, O. S. Crain.

Angola.—1917-'19, Millard Pell; 1920-'23, L. G. Jacobs; 1924-'26, H. A. P. Homer; 1927-'28, W. E. Hogan; 1929-'35, Thomas Davies; 1936-'42, N. E. Smith; 1943-'48, J. W. Borders; 1949-'56, L. G. Sapp.

Anoka-Bethel.—1917-'18, C. E. Dunlap; 1919, O. C. Unger; 1920-'21, G. W. Martin; 1922-'26, Merrill Davis; 1927-'28, Claude Garrison; 1929, J. R. Jackson; 1930-'31, C. L. Rees; 1932-'34, E. A. Bunner; (name changed 1936) *Logansport Parish*—1935-'37, M. C. Morrow; 1938-'42, F. H. Saunders; 1943, H. T. Miller; 1944-'45, LeRoy Myers; 1946-'49, G. H. Pritchett; 1950, Howard Cress; 1951, Everett McClelland; 1952, H. D. Angel; 1953-'56, G. R. Campton.

Antioch-Zoar.—1935, Fred Vincent; 1936-'37, Lura Milligan.

Arcadia.—1917-'19, E. D. Imler; 1920-'22, H. L. Liddle; 1923, J. W. Reynolds; 1924, J. J. Fischer; 1925, A. R. Sanks; 1926-'28, C. G. Cook; 1929-'30, E. E. Lutes; 1931-'32, A. E. Scotten; 1933-'34, G. H. Lee; 1935, E. A. Bun-

ner; 1936-'38, with *Boxley*, C. E. Taylor; 1939-'40, C. A. Mills; 1941-'42, with *Atlanta*, J. E. Jensen; 1943-'45, with *Sedwick's*, M. C. Morrow; 1946-'47, C. H. Simmons; 1948-'51, R. A. Burchfield; 1952-'53, Kenneth Ball; 1954-'56, L. W. Townsend; (C. E. Taylor served *Boxley* alone 1934-'35, then 1936-'38 it was combined with *Atlanta*).

Arcola.—1919, D. A. J. Brown; 1920-'21, Fred McGumphrey; 1922-'23, A. P. Uphoff; 1924-'25, H. E. Forbes; 1926-'27, L. L. C. Wisner; 1927-'28, H. V. Cummins; 1929-'31, D. K. Finch; 1932-'35, R. J. Hutsinpillier; 1936, C. W. Harrod; 1937-'38, C. D. Pyle; 1939-'43, and *Lake Chapel*, C. B. Sweeney; 1944-'48, W. L. Skinner; 1949-'52, A. E. Burk; 1953-'56, Carl I. Miller.

Aroma and Harvey's.—1948-'50, T. M. Addison; 1951-'53, J. D. Adkins; *Aroma only*, 1954-'56, J. D. Adkins.

Ashley.—1917-'18 Darrell Stoakes; 1919-'21, L. W. Stone; 1922, Glen Bryan; 1923-'24, R. W. Newell; 1925, F. C. Sharkey; 1926-'27, I. L. Pusey; 1927-'30, W. M. Holloper; 1931-'33, G. F. Osburn; 1934-'37, R. W. Blanchard; *Ashley and Barker's Chapel*, 1938-'41, H. T. Shady; 1942-'43, H. C. Powell; 1944-'46, R. H. Bauer; 1947-'48, P. B. Curry; 1949-'51, R. R. Johnson; *Ashley only*, 1952, A. C. Watson; 1953, H. L. Schucker; 1954-'56, Shirley Morgan.

Atlanta.—1917, W. M. Amos; 1918-'19, LeRoy Myers; 1920-'22, H. R. Carson; 1923-'27, A. K. Love; 1928-'33, L. F. Ulmer; 1934-'36, H. M. Thrasher; 1937-'39, C. W. Anderson; 1940, M. B. Bollinger; and *Boxley*, 1944-'48, R. R. Helms; 1949, W. P. Thorne; 1950, A. P. Teter; 1951-'53, L. W. Townsend; 1954-'56, L. D. Wyatt.

Atwood.—1956, Edward Hager.

Auburn.—1917-'18, F. A. Hall; 1919-'20, H. L. Overdeer; 1921-'24, E. E. Trippier; 1925-'29, G. F. Hubbart; 1929-'33, E. J. Wickersham; 1934-'37, M. C. Wright; 1938-'41, Claude Garrison; 1942-'43, H. A. P. Homer; 1944-'48, V. W. Hinckley; 1949-'54, C. C. Collins; 1955-'56, A. L. Clarke.

Auburn Circuit.—1917-'18, E. J. Glendenning; 1919, R. F. Sturgel; 1920-'21, C. M. Holloper; 1922, I. L. Pusey; 1925, C. M. Holloper; 1926, David Clark; 1927-'28, L. E. Clayton; 1929, G. B. Dunham; 1930, E. L. Johnston; 1931-'36, C. M. Holloper; 1937-'40, James Bell.

Avilla.—1917, C. A. Cloud; 1918-'19, LeRoy Huddleston; *Avilla and Swan*, 1920-'23, F. S. Burns; 1923-'24, T. H. Runyan; 1925-'30, J. E. Lawshe; 1931-'35, K. R. Thomson; 1936-'38, J. M. Pyncheon; 1939-'41, A. P. Beale; 1942, E. L. Jaycox; 1943, Edward Boase; 1944-'47, George Manley; 1948, Richard Bowersox; 1949, L. L. C. Wisner; 1950-'52, H. L. Schucker; 1953-'56, Thurman Mott.

Barnes-Prospect.—1955-'56, Chester Smith.

Bartonia and Mount Zion.—1942, G. H. Myers; 1943-'51, Richard Applegate; 1952, W. K. McMahon; 1953-'54, 1956, B. M. Becholdt.

Beall's Chapel.—1925, Garry Browne; 1926-'29, H. C. Taska, with *Strawtown*; 1931-'33, (with *Fairview*), R. Richardson.

Benton.—1917-'19, F. S. Burns; 1920-'23, C. E. Adams; 1924, C. L. Rees; 1925, C. B. Thomas; 1926, H. R. Weed.

Benton and Richville.—1944-'45, F. S. Young; 1946-'47, Dennis Holliday; 1948-'49, L. D. Cornelius; 1950-'56, C. B. Carpenter.

Bethel (Warsaw District) with Marion.—1940-'41, R. B. Martin; 1945-'47, (with *Valentine and Mongo*), Robert Bates.

Bethel (Logansport District).—1918-'19, T. A. Van Camp.

Bethel Circuit (Warsaw District).—1942, Amos Barnes; 1943-'44, Gail Price.

Bethel (Muncie District).—1941-'42, M. E. Kessler; 1946, C. H. Jennings; 1943-'47, W. W. Yeater; 1948-'49, Eugene Ramsey; 1950, G. H. Lee; 1951-'52, Walter Crosby; 1953-'56, E. H. Copley.

Bippus.—1917, L. O. Winslow; 1918-'19, K. B. McCoy; 1920-'22, Henry Lacy; 1923-'24, H. P. Young; 1925-'27, H. H. Harris; 1928-'29, E. W. Hamilton; 1930-'33, O. L. Davis.

Blackford and Oakland.—1928, Glenn Bryan; 1929-'30, H. M. Jones; 1931-'32, John Ashley; 1939-'40, R. R. Johnson; 1941, Richard Applegate; 1942-'43, Herbert Perry; 1944, Gordon Bell; 1945-'47, E. J. Glendenning; 1948-'56, Lura Milligan.

Blountsville.—1922, J. A. Ruley; 1923, Thomas Miller; 1924-'26, T. M. Miller; 1927-'29, M. L. Jones; 1930, M. L. Wilson; 1931-'32, F. H. Sparks; 1933, C. V. Clifton; 1934, John McCreery; 1935-'36, Milton Persons.

Bluffton (First).—1917-'18, W. T. Arnold; 1919-'23 (half year), C. H. Smith; 1923 (half year), 1924-'26, C. G. Yeomans; 1927-'28, W. W. Martin; 1929-'33, G. F. Hubbart; 1933-'36, P. B. Smith; 1937-'38, J. W. Rose; 1939-'41 (half year), E. R. Garrison; 1941 (half year)-'44, R. J. Burns; 1945-'48, O. W. Paulen; 1949-'53, E. E. Kaufman; 1954-'56, Samuel Emerick.

Bluffton Circuit.—1917-'18, E. J. Maupin; 1919-'21, B. F. Harnaday; 1922, Fred McGlumphy; 1923-'25, E. J. Glendenning; 1926, A. J. Shuttee; 1927-'29, Homer Studebaker; 1930, R. G. Gates; 1931-'32, H. E. Forbes; 1933, H. D. Conway; 1934, R. C. Scudder; 1935-'36, A. S. Clark; 1937-'39, Herbert Perry; 1940-'43, W. R. Schmelzer; 1944-'46, H. C. Powell; 1947-'48, A. E. Burk; 1949-'53, E. N. Rosier; changed to Epworth 1954, Henry Uhrick; 1955-'56, R. J. Johnson.

Bobo.—1917, J. R. Elson; 1918-'20, J. F. Stephenson; 1921, R. A. Fenstermacher; 1922, A. Zehr; 1923, R. S. Brown; 1924-'25, L. G. Murray; 1926, E. J. Glendenning; 1927, E. P. White; 1928, H. E. Forbes; 1929, J. F. Blocker.

Boehmer.—1952, H. W. Zart; *Boehmer and Emanuel*, 1953-'56, H. W. Zart.

Boston and Webster.—1920-'21, W. P. Thorn; 1922, F. M. McDaniel.

Bourbon.—1917, R. W. Stoakes; 1918-'19, T. M. Hill; 1920, Sherman Powell; 1921-'24, F. S. Riley; 1925-'27, F. H. Cremean; 1928-'29, C. C. Wischmeier; 1930-'32, E. E. DeWitt; 1933-'36 (*First*), O. J. Beardsley; 1937-'42, F. T. Champion; 1943-'46, G. A. Snider; 1947-'51, G. G. Steedman; 1952-'53, R. E. Davison; 1954-'56, J. R. Richey.

Bourbon Circuit.—1917, W. H. Menaugh; 1918-'20, A. A. Turner; 1921-'22, Joseph Grimes; 1923-'26, Thurman Mott; with *Tippecanoe*, 1927-'28, B. F. Hornaday; 1929-'31, F. A. Shipley; 1932-'33, R. C. Scudder; 1934, F. A. Shipley; 1935-'37, A. R. Noland; *Bourbon Parish*, 1938-'41, Glenbur Sutton; *Bourbon Circuit*, 1942-'43, H. E. Waite; 1944-'47, Donald H. Koontz; 1948-'49, A. M. Christie; 1950-'51, Jack Aebersole; 1952-'55, P. A. Trumbauer; 1956, Dale Bardsley.

Boxley.—1917-'20, C. A. Byrt; 1921, Arlington Singer; 1922, G. W. Mar-

tin; 1923-'24, C. F. Ault; 1925-'26, R. J. Fleming; *with Salem*, 1927-'28, H. W. Mohler; 1929-'31, R. E. Davison; 1932-'34, M. B. Graham; 1935, C. E. Taylor.

Brimfield.—1950-'55, R. E. Hemund; 1956, Johnston Craig.

Bristol.—1917-'18, R. R. Detweiler; 1919, S. D. White; 1920, J. B. O'Connor; 1921, H. E. Wright; 1922-'23, G. E. Hughes; 1924-'25, J. C. Upton; 1926-'28, L. M. Hile; 1929-'31, J. H. Runkle; 1932-'36, E. E. Lawshe; 1937-'40, O. W. Paulen; 1941-'43, R. A. Fenstermacher; 1944-'47, H. D. Conway; 1948-'52, M. R. Seeger; 1953-'54, S. L. Youder; 1955-'56, H. L. McCord.

Bryant.—1940, Lewis Wilson; 1941-'45, C. W. Anderson, and *with Pleasant Grove*, 1946-'49; 1950-'51, Roscoe Pheneger; 1952-'53, W. J. Carty; 1954-'56, Dale Milner.

Bunker Hill.—1917-'18, C. W. Chadwick; 1919, C. B. Dougherty; 1920-'21, H. A. Bradwell; 1922, E. H. Taylor; 1923-'25, C. G. Cook; 1926-'29, W. B. Fallis; 1930-'33, S. I. Zechiel; 1934-'36, A. D. Burkett; 1937-'39, A. C. Hoover; 1940-'41, R. L. Wilson; 1942, R. W. Fibley; 1943-'45, W. O. Power; 1946-'51, J. H. Brown; 1952, G. R. Campton; (*and Onward*) 1953-'55, M. E. Kessler; 1956 Bunker Hill alone.

Burket.—1917, J. H. McNary; 1918, Henry Lacy; 1919, A. E. Scotten; 1920, A. L. Myers; 1921, S. L. Whitman; 1922-'23, C. A. Cloud; 1926, G. A. Maggart; 1935-'36, J. S. Newcombe; 1937-'38, O. C. Bogue; 1939-'41, Fred Vincent; *Circuit*, 1942-'43, Joseph Hanawalt; 1944-'45, Earl Naftzger; 1946-'47, Robert Spoolstra; 1948, Norman Culver; 1949-'51, L. I. Smith; 1952-'54, Albert Rider; 1955-'56, Lloyd Wright.

Butler.—1917-'23, R. J. Burns; 1924-'27, J. S. Newcombe; 1928-'29, J. R. Stelle; 1930-'36, Edward Antle; 1937-'39, C. C. Wischmeier; 1940-'46, G. F. Hubbart; 1947-'48, L. G. Sapp; 1949-'51, E. D. Imler; 1952-'54, E. L. Jaycox; 1955-'56, J. M. Hunt.

Cambridge City.—1917-'18, R. C. Jones; 1919-'22, A. F. Hogan; 1923-'27, J. R. Stelle; 1928-'36, W. H. Harrison; 1937-'41, E. S. McKee; 1942-'45, R. H. Wehrly; 1946, F. A. Ruder; 1947-'49, B. F. Stroh; 1950-'55, A. P. Beale; 1956, K. B. Lininger.

Carmel.—1917-'18, C. M. Hobbs; 1919, L. C. McFarlin; 1920-'21, V. B. Hargitt; 1922-'24, K. R. Thompson; 1925-'27, W. E. Loveless; 1928-'33 (*Circuit*), O. P. VanY; 1934-'37, F. H. Sparks; 1938-'39, '40 *and White Chapel*, M. C. Morrow; 1940-'42, E. C. Dunn; 1943-'45, M. E. Kessler (*and White Chapel*), 1946, *only*, M. E. Kessler; 1947-'51, R. P. Echols; 1952, W. N. Greene; 1953-'56, W. W. Yeater.

Cassville.—1926, A. Rickard.

Center.—1917-'19, J. C. Valentine; 1920, C. O. Windoffer; 1921-'22, Charles Thornburg; 1923, M. B. Kover; 1924, E. F. Gaf; 1925-'26, G. W. Bailor; and *Nevada*, 1927, L. M. Pierce; 1928, L. J. Runion; 1929-'30, Leonard Wright.

Centerville.—1917-'19, J. B. O'Connor; 1920, W. G. Day; 1921-'22, E. T. Clark; 1923-'24, C. W. Chadwick; 1925-'27, L. F. Ulmer; 1928-'31, A. K. Love; 1932-'36, E. F. Landrey; 1937-'38, D. M. Church; 1939-'41, I. L. Pusey; 1942-'43, F. E. Fox; 1944-'49, W. J. Doyle; 1950-'53, Rex Custer; 1954-'56, L. L. Rasmussen.

Center Chapel (Wabash District).—1952-'53, Calvin Vass; 1954, Floyd Wright; 1955-'56, John Stroman.

Charlottesville (and Cleveland).—1917, R. S. Shaw; 1918-'19, E. A. Bunner; 1920-'21, O. C. Kintner; 1922-'23, J. H. Brown; 1924, L. G. Miller; 1925, J. H. James; 1926-'27, B. Y. Osborne; 1928-'29, J. W. Fox; 1930-'34, E. C. Fisher; 1935-'36, Blaine Bishop; 1937, R. L. Titus; 1938, Aldine Lantis; 1939, E. L. Miller; 1940-'44, L. G. Sapp; 1945, J. R. Stelle; 1946-'48, Fred Vincent; 1949-'50, Donald Jansen; 1951-'52, Charles Birchmeier; 1953, M. K. Davis; 1954-'56, John Parks.

Chester, with Middleboro.—1919-'20, L. F. Ulmer; *with Webster*, 1921-'23, V. E. Stoner; 1924, H. G. Ramsey; 1925-'28, E. L. Miller; 1929-'30, J. O. Campbell; 1931-'33, H. T. Shady; *Chester only*, 1934-'36, C. C. Collins; 1937, J. M. Stewart; 1938-'40, R. H. Bender; 1941, P. B. Smith, Jr.; *with Webster*, 1942, Glen Hershberger; 1943-'44, Paul Irwin; *Chester alone*, 1945-'46, L. A. Wilson; 1947-'49, Herbert Boase; 1950-'51, Roy Reese; 1952-'54, R. N. Anderson; 1955-'56, Carl Siktberg.

Churubusco.—1917-'20, R. H. Wehrly; 1921-'22, C. C. Wischmeier; 1923-'25, Edgar Moore; 1926-'28, A. W. Pugh; 1929, H. M. Thrasher; 1930-'32, W. L. Hall; 1933-'34, Earl Naftzger; 1935-'36, J. H. Richardson; 1937-'40, E. F. Landrey; 1941-'42, J. R. Stelle; 1943-'48, J. E. Lawshe; 1949-'51, A. R. Noland; 1952-'56, D. F. Taggart.

Churubusco Circuit.—1917-'18, F. Johnson; 1919, Henry Lacy; 1920, J. L. Murr; 1921-'23, G. W. Thomas; 1924-'25, J. K. Wyant; 1926-'28, F. S. Young; 1929, G. R. Coyner; 1930, O. C. Bogue; 1931-'32, R. W. Wegner; 1933-'35, E. J. Hults; 1936, L. J. Brunner; 1937, H. F. Blakely; 1938-'40, G. R. Humerickhouse; 1941, Roy Ballard; 1942-'44, A. E. Burk; 1945, George Hoerdt; 1946-'47, H. E. Surber; 1948-'49, W. M. Bullis; 1950-'52, C. K. Echelbarger; 1953-'55, Ernest Mineger; 1956, Donald Clark.

Cicero.—1917, V. C. Rogers; 1918-'19, J. B. Sparling; 1920-'21, J. P. Chamness; 1922, Julius Pfeiffer; 1923, E. H. Taylor; 1925-'26, C. L. Schwartz; 1927-'30, E. J. Magor; 1931-'32, J. W. Reynolds; 1933-'34, J. T. Frost; *with Salem*, 1936, Newton Swanson; 1937-'39, W. E. Hamilton; *Cicero alone*, 1940-'41, G. G. Steedman; 1942-'46, L. L. C. Wisner; 1947, L. A. Wilson; 1948-'49, K. B. Lininger; 1950, Jesse Byrd; 1951-'55, G. A. Snider; 1956, Daniel Bergston.

Claypool.—1920, C. E. Smith; 1921-'24, C. B. Thomas; 1925-'26, C. L. Rees; 1927-'28, T. B. Morris; 1929-'30, J. S. Denbo; 1931-'36, H. T. Miller; 1937-'39, A. S. Clark; 1940-'43, H. K. Fox; 1944, Leon Shaffer; *Circuit*, 1945-'46, D. F. LaSeur; 1947-'48, A. E. Bloomfield; 1949-'50, L. J. Rule; 1951-'52, M. R. Carothers; 1953-'54, C. F. Harbour; 1955-'56, Gene Smith.

Cloverdale.—1945, Clifford Richards; 1946-'49, Paul Simmons; *with Mt. Zion*, 1950-'54, P. Simmons; 1955, Ben Kendall; 1956, Gerald O'Brien.

Clunette and Tiptecanoe.—1950, Ellsworth Culver; 1951-'52, *Clunette only*, E. O. Kegerreis; 1953-'56, W. S. Saunders.

Coesse.—1917, Joseph Grimes; 1918, F. A. Shipley; 1919, E. J. Glendenning; 1920, Fred Brewster; 1921-'22, R. S. Brown; 1923-'27, S. F. Painter; 1928, D. K. Finch; 1929-'30, L. W. Raygon; 1931, L. M. Pierce; 1932-'33, A. E. Burk; 1934-'35, E. L. Johnston; 1936-'37, H. W. Park; *with Jefferson Chapel*, 1938-'40, Arlington Singer; 1941-'42, Robert Treat; 1943, John Mc-

Math; 1944, Loy Laney; 1945, Oscar Rees; 1946, J. E. Jensen; 1947-'51, R. J. Burns; 1952-'53, Kenneth Fahl; 1954-'55, J. E. Lawshe; 1956, H. J. Oeschle.

Columbia City.—1917-'19, J. T. Bean; 1920-'22, M. O. Lester; 1923, F. E. Fribley; 1924-'26, R. J. Burns; 1927-'29, Herbert Boase; 1930-'34, R. C. Plank; 1935-'39, G. F. Hubbartt; 1940-'41, J. B. Sparling; 1942-'45, D. E. Bailey; 1946-'50, D. C. Beatty; 1951, R. F. Hart; 1952-'54, A. L. Eddingfield; 1955-'56, V. O. Vernon.

Converse.—1917-'18, H. A. P. Homer; 1919, J. W. Gruber; 1920-'24, E. E. DeWitt; 1925, J. B. Sparling; 1926-'28, O. J. Beardsley; 1929-'31, J. F. Lutey; 1932-'33, H. M. Thrasher; 1934-'35, C. W. Montgomery; 1936-'38, F. A. Ruder; 1939-'43, A. G. Simmons; 1944-'45, M. O. Burnett; 1946-'51, R. E. Davison; 1952-'54, A. D. Giles; 1955-'56, A. R. Noland.

Corunna.—1917, C. F. Jones; 1918, H. E. Coe and C. E. Adams; 1919, C. E. Adams; 1920, C. B. Tuttle; 1921-'22, W. B. Fallis; 1923-'25, W. M. Hopper; 1926-'27, D. K. Finch; 1928-'29, H. W. Park.

Cromwell.—1918-'19, N. E. Smith; 1950-'54, K. E. Maynard; 1955-'56, R. D. Wright.

Cowan, Cammack, Mt. Olive.—1940-'42, O. R. Shaw; *Cowan Circuit*, 1943-'44, O. R. Shaw; 1945, *Cowan*, L. G. Rasmussen; *Cammack*, 1945, Wilbur Andrews; *Cowan*, 1946-'49, C. A. Mills; *Cammack*, 1947, J. A. Evans; *Cammack and Mt. Olive*, 1948, W. W. Groce; 1950, J. R. Dicken; 1951, Ralph Keesaer; 1955-'56, Don F. Williams.

Daleville.—*with Tabor*, 1917, C. G. Cook; *with Mt. Zion*, 1918-'19, H. E. Forbes; 1920-'22, G. V. Saunders; 1923, J. S. Martin; 1924-'27, F. T. Champion; 1928, R. M. Criswell; 1929, F. T. Champion; 1930, E. F. Landrey, *with Mt. Zion*, 1931, E. F. Landrey; 1932-'33, Arlington Singer; 1934, O. P. VanY; 1935-'36, W. W. Krider; 1937-'38, K. E. Maynard; 1939-'40, T. J. Cotton; 1941-'42, P. A. Barker; 1943-'46, B. F. Stroh; 1947-'48, M. E. Berry; 1949-'51, R. M. Hochstedler; 1952-'55, G. L. Farrow; 1956, C. K. Echelbarger.

Decatur.—1917-'18, F. F. Thornburg; 1919-'21, Charles Tinkham; 1922-'24, U. S. A. Bridge; 1925-'26, Somerville Light; 1927-'29, R. W. Stoakes; 1930-'32, B. H. Franklin; 1933, C. P. Gibbs; 1934-'36, H. R. Carson; 1937-'41, R. W. Graham; 1942-'47, M. O. Lester; 1948-'49, G. H. Jones; 1950-'53, Samuel Emerick; 1954-'56, V. W. Sexton.

Decatur Circuit.—1917-'18, P. B. Leach; 1919, V. C. Rogers; 1920, F. A. Shipley; 1921-'22, J. K. Wyant; 1923-'25, L. L. C. Wisner; 1926, H. J. Kieser; 1927, C. A. Maynard; 1928, J. F. Blocker; 1929-'30, Glen Bryan; 1931-'33, E. L. Johnston; 1934-'35, L. J. Brunner; 1936-'37, J. W. Reynolds; 1938-'39, R. J. Yunker; 1940, J. F. Lutey; 1941-'43, E. J. Arthur; 1944-'46, Homer Studebaker.

Denver.—1917-'19, A. F. White; 1920-'22, H. W. Park; 1923-'25, C. W. Montgomery; 1926-'27, W. L. Hall; 1928-'34, Edgar Moore; *with Chili*, 1935-'36, O. W. Paulen; 1937-'39, W. B. Fallis; 1940-'44, J. H. Brown; 1947-'49, John Krieg; 1948-'49, C. H. Simons; 1950-'51, M. K. Davis; 1952-'55, M. C. Morrow; 1956, Charles Starkweather.

DeSoto.—1917-'18, P. H. Walter; 1919, J. H. McNary; 1920-'22, H. E. Forbes; 1923-'24, J. F. Stephenson; 1925, J. F. Seelig; 1926-'28, G. W. Thomas; 1929-'32, J. E. Jensen; 1933, C. E. Smith; 1934-'38, A. E. Burk;

with *Mt. Pleasant*, 1939-'42, C. E. Taylor; 1943-'47, Garry Browne; 1948-'50, C. J. Kerlin; 1951-'55, P. J. Williams; 1956, O. J. Beardsley.

Disko.—1919-'21, J. E. Lawshe.

Dublin-Straughn.—1917-'19, V. E. Stoner; 1920, F. C. Knowles; 1921-'23, A. A. Turner; 1924, J. F. Blocker; 1925, M. I. Martin; 1926, John Parker; *Dublin alone*, 1927, V. VanDuyn; 1928, E. M. Talley; 1929, C. A. Cloud; with *Straughn*, 1938-'41, Lura Milligan.

Dunkirk.—1917-'18, A. H. Backus; 1919-'23, C. G. Yeomans; 1924-'26, E. L. Gates; 1927-'30, A. E. Leese; 1931-'34, R. H. Wehrly; 1935-'36, T. S. Haddock; 1937-'39, J. B. Sparling; *First*, 1940-'43, H. W. Mohler; 1944-'47, A. R. Sanks; 1948-'52, D. K. Finch; 1953-'56, R. A. Fenstermacher.

Dunkirk, Main Street.—1940, Amos Barnes; 1941-'42, R. J. Hicks; with *Bethel*, 1943-'45, LaVon Shannon; 1946, C. R. Carson; 1947-'48, Henry Urick; 1949-'50, Charles Birchmeier; 1951-'52, Carl Miller; 1953-'54, Don Wilks; 1955-'56, Robert Rayle.

Eagletown.—1956, M. C. Morrow.

Eaton.—1917-'18, C. B. Dougherty; 1919-'23, J. J. Fred; 1924-'27, H. C. Powell; 1928-'29, G. V. Saunders; 1930, E. B. Megenity; 1931-'35, R. L. Wilson; 1936-'39, V. E. Stoner; 1940, Ralph Keesaer; 1941-'47, Elmer Polk; 1948-'51, Edward Antle; 1952-'54, E. W. Hamilton; 1955-'56, R. L. Hall.

Economy.—1917-'18, R. C. Ballard; 1919-'20, J. J. Fischer; 1921, G. E. Hughes; 1922-'26, A. L. Weaver; 1927-'29, A. C. Hoover; 1930-'31, I. R. Godwin; 1932-'35, W. J. Briggs; 1936-'37, R. L. Wilson; 1938-'41, C. W. Myers; 1942-'44, G. H. Jones; 1945-'48, Donald Barnes; 1949-'50, I. C. Hodges; 1951-'52, D. L. Jensen; 1953-'55, L. G. Miller; 1956, Wayne Baxter.

Ekin.—1920, Boyd Tucker; 1924-'25, A. E. Rickard; with *Shiloh*, 1927-'28, Ross Jackson; 1929-'31, Lemoine Wright; 1932, J. T. Frost; *Circuit*; 1936-'37, O. A. Manifold; 1938, J. W. Reynolds; 1939, W. W. Yeater; with *Shiloh and Strawtown*, 1940-'41, C. E. McClarnon.

Elkhart, Calvary.—1940-'41, R. J. Yunker; 1942, M. C. Morrow; 1943-'44, W. L. Mitchell; 1945, B. R. Collins; 1946-'48, O. A. Manifold; 1949-'53, J. R. Richey; 1954-'55, E. J. Arthur; 1956, R. E. Lautzenhiser.

Elkhart, Grace.—1940-'43, F. W. Lineberry; 1944-'46, W. W. Deyo; 1947, Edward Antle; 1948-50, E. R. Polk; 1951-'56, R. L. Gorrell.

Elkhart, Simpson.—1917, K. R. Thompson; 1918-'25, R. C. Plank; 1926-'30, V. L. Clear; 1931, J. O. Hochstedler; 1932-'35, C. G. Adams; 1936-'39, W. B. Freeland; 1940-'43, H. D. Neel; 1944-'45, H. W. Mohler; 1946-'47, D. K. Finch; 1948-'49, V. W. Sexton; 1950-'55, K. E. Smith; 1956, W. J. Doyle.

Elkhart, St. Paul.—1917-'20, C. B. Croxall; 1921-'24, W. E. Pittenger; 1925, A. F. Hogan; 1926-'28, Charles Tinkham; 1929-'31, A. C. Wischmeier; 1932-'38, E. R. Garrison; 1939-'46, J. W. Rose; 1947-'51, C. W. Kocher; 1952-'56, B. B. Shake; 1955-'56, associate, G. C. Rhoades.

Elkhart, Trinity.—1917-'21, D. H. Guild; 1922-'23, F. F. Thornburg; 1924-'27, F. E. Fribley; assistant, 1927, W. L. Whittaker; 1928-'29, F. E. Fribley; 1930-'35, C. A. McPheeters; 1936-'39, B. B. Shake; 1940-'42, Elmer Jones; 1943-'48, R. B. Kern; 1949-'56, J. V. Sibal.

Elkhart Circuit.—1917, R. L. Lundy.

Elwood.—1917-'19, W. A. Greist; 1920-'23, P. E. Greenwalt; 1924-'25,

M. C. Wright; 1926-'29, H. C. Harman; 1930-'33, E. L. Gates; 1934-'40, S. L. Yoder; *First*, 1941-'44, F. R. Hill; 1945-'53, R. E. Boyle; last part of year, W. E. Pittenger; 1954-'55, M. E. Beery; 1956, E. M. Talley.

Elwood, Grace.—1940-'41, E. L. Ferris; 1942-'45, J. B. Sparling; 1946-'50, M. O. King; 1951-'52, H. M. Thrasher; 1953-'56, H. M. Jones.

Elwood, Southside.—1928-'29, L. W. Eller; 1930, J. B. Gates.

Etna-Troy.—1920-'22, F. S. Young; 1923-'25, Gail Davis; 1926-'29, E. J. Hults; 1930-'33, A. R. Noland; 1934-'36, F. E. Fox; 1937-'39, A. C. Underwood; 1940-'41, L. J. Brunner; 1942-'44, Robert Patton; 1945-'50, Albert Rider; 1952-'54, L. I. Smith; 1955-'56, John Krieg.

Etna Green.—1917-'18, Edwin Dickson; 1919-'22, C. A. Hile; 1923-'24, C. M. Vawter; 1925-'28, J. W. Gibson; 1929-'30, K. R. Thompson; 1931, M. B. Graham; 1932-'35, R. A. Fenstermacher; 1936-'37, E. H. Saunders; 1938-'41, E. L. Jaycox; 1942-'44, R. J. Yunker; *with Atwood*, 1945-'46, I. S. Hodges; 1947-'49, A. S. Clark; 1950-'51, K. R. Harris; 1952-'55, W. H. Farthing; 1956, C. V. Clifton.

Fairmount.—1917-'18, J. J. Fred; 1919-'20, E. B. Megenity; 1921, C. B. Sweeney; 1922, D. S. Jones; 1923-'24, J. M. Jordan; 1925, S. H. Caylor; 1926-'27, C. C. Wischmeier; 1928-'30, C. A. Hile; 1931-'33, Claude Garrison; 1934-'39, J. W. Borders; 1940-'43, Thurman Mott; 1944-'46, O. J. Beardsley; 1947-'50, C. E. Taylor; 1951-'56, Elmer Polk.

Fairview and Union.—1930, R. Richardson.

Farmland.—1917, J. S. Phillips; 1918-'19, L. H. Ice; 1920, R. S. Shaw; 1921, J. H. James; 1922-'25, E. E. Franklin; 1926-'27, W. O. Power; 1928-'29, S. F. Harter; 1930, D. A. J. Brown; 1931-'32, W. P. Thorn; 1933-'36, S. E. Carruth; 1937, R. F. Dennis; 1938-'39, L. L. Case; 1940-'41, M. O. King; 1942, H. V. Cummins; 1943-'45, J. R. Richey; (*with* 1945 *add Windsor, Rehohoth*); 1954, Carl Baker; 1955-'56 (*with Hopewell*), Don Wilks.

Farmland Circuit.—1919, J. H. Brown; 1920, J. A. Land; 1921-'23, Frank McDaniel; 1924-'25, S. G. Jennings; 1926-'27, E. S. McKee; 1928, W. J. Briggs; 1929, W. H. Kirkpatrick; 1930-'32, Herbert Perry; 1935, I. C. Hodges; 1936-'38, Fred Vincent; 1946-'51, H. T. Miller; 1952-'53, Richard West.

Fiat.—1917, B. D. Nysewander; 1918, A. E. Scotten; 1919, James Woodruff; 1922, J. S. Denbo.

Fishers.—1917, Herbert Perry; 1918-'20, C. G. Cook; 1921, J. L. Williams; 1922-'25, J. W. Borders; 1926-'28, J. E. Jensen; 1929-'31, C. B. Thomas; 1932-'33, C. A. Mills; 1934-'36, H. D. Conway; 1937 (*Circuit*) 1937-'41 (*with Zion Chapel*), E. W. Hamilton; 1942-'47, G. R. Humerickhouse; 1948-'51 (*Fishers alone*), Garry Browne; 1952, M. K. Davis; 1953-'56, D. K. Finch.

Flint.—1919, R. S. Jones; 1920, D. H. Stoakes; 1921, J. S. Denbo; 1922, J. P. Chesnut; 1923-'25, A. E. Burk; 1926, C. O. Barker; 1927, A. J. Shutt; 1928, A. S. Preston; 1929-'32, A. A. Turner; 1939-'40, I. P. Berry; 1941-'42, O. E. Lehman; 1943, Mrs. Thomas Davies; 1944-'47, A. E. Scotten; *with Helmer*, 1948, Donald Everett; 1949-'53, C. C. Conn; 1954-'55, John Hubbell; 1956, Ernest Minegar.

Florida.—1942-'43, R. E. Pennington; 1944-'46, C. B. Sweeney; *with Aroma*, 1947, A. G. Simmons; 1948-'49, Robert Henthorne; 1950-'51, R. N. Anderson; 1952, Robert Barger; 1953, George Somers; 1954, William McMahan; 1955-'56, Floyd A. Murphy.

Forest.—1917-'18, R. W. Rogers; 1919, C. A. Cloud; 1920, A. F. White; 1921-'22, C. G. Cook; 1923-'25, Julius Pfeiffer; 1926, E. J. Magor; 1927-'28, E. A. Bunner; 1929-'33, H. W. Mohler; *with Hillisburg*, 1934-'36, W. E. Hamilton; *Circuit*, 1937-'40, N. H. Swanson; 1941, W. N. Burton; 1942-'43, C. W. Cookingham; *with Cloverdale*, 1944-'45, Edward Boase; *alone*, 1946, Edward Boase; 1947-'49, *with Hillisburg*, H. L. Schuckers; 1950-'52, H. M. Jones; 1953-'55, H. B. Cress; 1956, Ralph Walters.

Fortville.—1917-'18, E. M. Dunbar; 1919, W. H. Harrison; 1920-'21, W. T. Daly; 1922-'25, V. B. Hargitt; 1926-'28, A. J. Armstrong; 1929-'31, J. H. Royer; 1932-'33, J. R. Stelle; 1934-'36, C. M. Fawns; 1937-'40, S. E. Carruth; 1941-'42, B. D. Nysewander; 1943-'47, J. O. Hochstedler; 1948-'56, E. F. Landrey.

Fort Wayne, Centennial.—1931, J. C. Bean; *with Wallen*, 1932, J. C. Bean.

Fort Wayne, Circuit.—1917-'18, J. M. Stewart; 1927-'30, H. T. Shady; 1933-'34, O. W. Paulen; 1935, T. J. Cotton; 1936, Edward Boase; *Larger Parish*, 1937-'39, J. H. Royer; 1940, J. M. Stewart; 1941-'42, W. L. Skinner.

Fort Wayne—Christ Church.—1952-'56, D. F. LaSuer.

Fort Wayne, First.—1917-'19, A. G. Neal, with T. M. Carter, assistant; 1920; 1921-'24, J. W. Potter; 1925-'28, C. B. Croxall; 1929-'44, C. H. Smith; assistants, 1938-'39, C. W. Cookingham; 1940-'44, J. D. Bell; 1945-'46, V. L. Clear and L. G. Sapp; 1947-'48, J. W. Fox; 1951-'55, E. S. McKee; 1956, T. B. Morris; 1950, associate, K. B. Lininger; 1952, associate, Phil Stephens; 1954-'56, associate, Ralph High.

Fort Wayne, Lakeside.—1923-'25, H. A. Clugston, *changed to Forest Park*.—1926-'28, A. R. Sanks; 1929-'30, N. E. Smith; 1931-'33, J. S. Newcombe; 1934-'40, H. J. Brown; 1941, S. E. Carruth; 1942-'43, V. W. Hinckley; 1944-'45, H. D. Neel; 1946-'51, Dale Stackhouse; 1952-'56, C. W. Kocher; 1953, associate, Warren Lear; 1954-'56, G. W. Brunner.

Fort Wayne, St. Paul.—1917, L. M. Krider; 1918-'19, J. F. Lutey; 1920-'24, Preston Polhemus; 1925-'27, I. R. Godwin; 1928-'33, H. A. Davis; 1934-'35, J. I. Meyer; 1936-'38, C. F. Pegram; 1939-'46, C. A. Byrt; 1947-'52, H. H. Hashbarger; 1953-'56, L. L. Case.

Fort Wayne, Simpson.—1917-'21, U. S. A. Bridge; 1922-'26, J. C. White; 1927-'30, O. T. Martin; 1931-'34, F. F. Thornburg; 1935-'39, A. P. Teter; 1940-'42, B. M. Bechdolt; 1943-'49, C. G. Adams; 1950, D. E. Bailey; 1951-'54, R. J. Yunker; 1953-'56, E. B. Megenity, assistant; 1955-'56, C. C. Collins.

Fort Wayne, Neighborhood.—1942-'51, Edgar Moore.

Fort Wayne, Trinity.—1917-'23, M. C. Wright; 1924-'26, L. G. Jacobs; 1927-'28, H. R. Carson; 1929-'34, E. E. Trippeer; 1935-'41, R. J. Burns; 1942-'45, D. K. Finch; 1946-'51, C. C. Ford; 1952-'56, D. C. Elson.

Fort Wayne, Wayne Street.—1917, C. C. Travis; 1918-'21, J. F. Porter; 1922-'25, H. C. Marmar; 1926-'28, R. R. Detweiler; 1929-'31, W. E. Clark; 1932-'33, E. C. Waring; 1934-'39, E. B. Martin; 1940-'41, P. L. Benedict; 1942-'46, B. B. Shake; 1942, G. B. Hershberger, assistant; 1947-'49, E. R. Garrison; 1950-'56, G. H. Jones; 1953-'56, C. E. Hirschy, associate.

Fort Wayne, Waynedale.—1921-'25, A. S. Elzy; 1926, Lynn Young; 1927-'31, C. G. Adams; 1932-'33, J. H. Royer; 1934-'35, H. A. Kirk; 1936-'38, C.

H. Jennings; 1939-'44, F. A. Ruder; 1945-'49, L. E. Clayton; 1950-'56, P. B. Smith, Jr.

Fowlerton.—1940-'45, J. M. Baker; 1946-'48, H. L. McCord; 1949, Robert Henthorne; 1950, Richard Norris; 1951-'54, Floyd Murphy; 1955-'56, Carl F. Harbour.

Frankton.—1917-'18, J. W. Hanger; 1919, C. A. Cloud; 1920-'21, E. H. Taylor; 1922, H. A. Clugston; 1923-'25, O. J. Beardsley; 1926-'27, C. W. Montgomery; 1928, J. H. Runkle; 1929-'31, C. L. Schwartz; 1932, E. Nicholas; 1933-'34, J. A. Land; 1935-'36, G. L. Schanzlin (*with Florida*); 1937-'40, Elmer Polk; 1941, E. S. Morford; (*with Aroma*); 1942-'46, E. W. Hamilton; 1947-'51, Joseph Hanawalt; 1952-'56, G. H. Pritchett.

Fremont.—1917-'21, L. W. Kemper; 1922-'25, V. L. Clear; 1926-'27, M. B. Graham; 1928-'30, H. A. Kirk; 1931-'33, U. S. Hartley; 1934-'35, J. M. Pynchon; 1936-'39, K. R. Thompson; 1940-'43, H. L. Avery; 1944-'47, D. C. Elson; 1948-'49, H. D. Conway; 1950-'54, I. L. Pusey; 1955-'56, C. O. Wirey.

Galveston.—1917-'21, A. E. Leese; 1922, A. R. Sanks; 1923, J. R. Kirby; 1924, J. F. Lutey; 1925-'28, C. A. Byrt; 1929-'30, L. M. Hile; 1931, J. M. Pynchon; 1932-'33, F. S. Burns; *with Salem*, 1934-'40, L. F. Ulmer; 1941-'44, *with Lincoln and Salem*, B. J. Howard; 1945-'49, H. M. Jones; 1950-'51, C. H. Simmons; 1952-'55, M. E. Stump; 1956, George Bredemeier.

Garrett.—1917-'18, Charles Tinkham; 1919, O. A. Trabue; 1920-'21, J. C. White; 1922-'25, D. H. Guild; 1926-'32, B. M. Bechdolt; 1933-'36, B. H. Franklin; 1937-'39, W. T. Arnold; 1940-'42, C. G. Adams; 1943-'47, W. E. Pittenger; 1948-'50, R. J. Yunker; 1951-'56, F. H. Sparks.

Garrett Parish.—1940-'41, G. B. Hershberger; 1942, C. W. Montgomery; 1943-'45, H. E. Wiswell; 1946, W. C. Taylor; 1947-'49, J. S. Hand; 1950, Donald Everett; 1951, H. D. Angel; 1952, Everett McLeland; 1953-'55, A. E. Burk; 1956, Keith Davis.

Gaston.—1917-'18, E. E. Dewitt; 1919-'20, C. B. Sweeney; 1921-'22, E. B. Megenity; 1923, A. D. Burkett; 1924-'27, S. F. Harter; 1928-'30, J. W. Fox; 1931, Ralph Keesaer; 1932, A. K. Love; 1933-'35, J. E. Jensen; 1936-'38, S. H. Caylor; 1939-'40, E. M. Talley; 1941-'43, O. J. Beardsley; 1944-'46, G. B. Dunham; 1947-'49, C. C. Wischmeier; *with Zion*, 1950-'52, L. K. Hanley; 1953-'56, George Manley.

Gas City.—1917-'20, A. C. Wischmeier; 1921-'23, R. H. Wehrly; 1924-'25, W. E. Hamilton; 1926-'27, O. D. Drake; 1928-'31, J. F. Stephenson; 1932-'33, C. M. Fawns; 1934-'38, C. A. Byrt; 1939-'41, C. F. Pegram; 1942-'44, R. F. Hart; 1945-'48, B. J. Howard; 1949-'51, O. A. Manifold; 1952-'53, G. R. Humerickhouse; 1954-'56, A. P. Teter.

Geneva.—1917, J. F. Lutey; 1918, D. A. J. Brown; 1919-'22, J. W. Reynolds; 1923-'25, D. V. Williams; 1926-'29, N. P. Barton; 1930-'36, W. B. Fallis; 1937-'43, C. M. Fawns; 1944-'46, J. H. Richardson; 1947-'50, C. J. Steele; 1951, Paul Irwin; 1952-'55, R. E. Lautzenhisser; 1956, H. F. Schram.

Geneva Circuit.—1917-'18, G. A. Snider; 1919, S. A. Matthews; 1920-'22, E. J. Glendenning; 1923, A. Zehr; 1924-'25, O. J. Briggs; 1926-'31, G. F. Osburn, with Glen Bryan 1927; 1930-'31, K. Yost; 1932, Homer Studebaker; 1933, J. W. McKnight; 1934-'36, J. W. Rhine; 1937, R. N. Bender; 1938-'39, A. R. Noland; 1940-'44, E. L. Johnston; 1945, W. C. Taylor; 1946, E. J. Neuenschwander; 1947-'49, J. W. Wilkins; 1950-'51, W. P. Thorne; 1952-

'53, E. E. Hartman; 1954-'55, O. P. VanY; 1956, Riley Case.

Gilead.—1917, H. R. Carson; 1918-'20, N. A. Gilliland; 1921, A. J. Dur-
yee; 1922, B. H. Friend; 1923, K. P. Wesche; 1924-'25, J. W. Reeves; 1926,
I. N. Longenbaugh; 1928-'29, J. R. Elson; 1930-'32, L. W. Eller; 1933-'35,
Alva Barr, *with Ebenezer*, 1936, Alva Barr; 1937-'38, C. E. Smith; 1939-'41,
C. W. Montgomery; 1942-'45, Fred Vincent; 1946-'47, Harley Carbaugh;
1948-'49, J. M. Polson; 1950-'51, L. L. Rasmussen; 1952-'55, Roscoe Phene-
ger; 1956, Larry Winebrenner.

Goldsmith.—1917, LeRoy Myers; 1918-'19, H. R. Carson; 1920-'21, J. A.
Gardner; 1922-'29, C. E. Dunlap; 1930, D. M. Church; 1931-'34, M. C.
Morrow; 1935, *with Hopewell*, 1943, J. A. Land; 1944-'46, R. P. Echols;
1947-'49, G. H. Lee; 1950-'51, Charles Baker; 1952-'53, Lloyd Wyatt; 1954-
'56, Gene Critchfield.

Goshen, First.—1917-'21, H. C. Harman; 1922-'24, J. F. Porter; 1925-'29,
H. L. Overdeer; 1930-'33, W. W. Robinson; 1934-'36, L. G. Jacobs; 1937-'40,
B. H. Franklin; 1941-'42, H. J. Brown; 1943-'45, H. R. Carson; 1946-'49,
D. E. Bailey; 1950-'51, V. W. Sexton; 1952-'54, V. W. Hinckley; 1955-'56,
J. W. Borders.

Goshen, St. Marks.—1917-'18, A. L. Lamport; 1919-'20, J. H. Richardson;
1921-'22, N. P. Barton; 1923-'25, F. C. Knowles; 1926-'27, S. L. Yoder; 1928-
'29, I. R. Godwin; 1930-'32, A. C. Hoover; 1933-'36, C. W. Anderson; 1937-
'40, G. H. Myers; 1941-'42, R. W. Blodgett; 1943, A. C. Wischmeier; 1944-
'46, K. E. Smith; 1947-'50, J. M. Pynchon; 1951-'54, R. L. Hall; 1955, Basil
Grimes; 1956, A. P. Beale.

Goshen Circuit.—1917, A. P. Teter; 1918, Thurman Mott; 1919, L. M.
Hile; 1920-'21, W. Treuschel and C. T. Lundy; 1922-'41, S. B. Stookey;
1942, E. W. Sharp.

Grace Chapel (Richmond District).—1948-'56, Harry Brown.

Greenfield.—1917-'18, O. A. Trabue; 1919-'21, H. S. Nickerson; 1922-'24,
J. T. Bean; 1925-'26, R. W. Stoakes; 1927-'30, W. B. Freeland; 1931-'33,
V. L. Clear; 1934-'35, Benjamin Kendall; 1936-'39 ('40, *Bradley*), F. R. Hill;
1941-'46, Edward Antle; 1947-'52, A. C. Underwood; 1953-'56, M. R. Seeger.

Greenfield, South Street.—1940-'41, G. L. Farrow; 1942-'44, C. W. Myers;
1945-'48, J. F. Stephenson; 1949-'51, W. R. Schmelzer; 1952-'54, Joseph
Hanawalt; 1955-'56, W. V. Sleamaker.

Green Oak-Zion.—1917-'18, R. W. Michel; 1919, S. C. Norris.

Greensboro.—1929-'31, B. M. Buhl; 1953, Dale Miller; 1954, Charles
Rutherford; 1955, David Ancil; 1956, Ivan Clark.

Greensfork.—1953, Stanley Hall; 1954-'56, W. J. Carty.

Greentown.—1917-'18, O. T. Martin; 1919-'20, J. L. Gillard; 1921, J. C.
Graham; 1922-'26, A. E. Leese; 1927-'29, E. L. Gates; 1930-'33, R. W. Gra-
ham; 1934-'37, J. O. Hochstedler; 1938-'39, Thurman Mott; 1940-'42, W. J.
Briggs; 1943-'49, E. L. Ferris; 1950-'53, G. W. Brunner; 1954-'56, R. E.
Custer.

Griffin.—*with Locust Chapel*; 1940, L. K. Hanley; 1941, J. S. Clawson;
1942, H. E. Springer; 1943, L. K. Hanley; 1944-'45, D. F. Taggart; 1946,
J. R. McVety; 1947-'52, W. H. Baumbaugh; *with Antioch*.—1953-'54, W.
Bantz; 1955-'56, John Hinkle.

Hagerstown.—1917-'18, J. W. Gruber; 1919-'21, C. W. Chadwick; 1922-

'24, S. H. Caylor; 1925-'28, E. D. Imler; 1929, O. J. Beardsley; 1930, R. H. Wehrly; 1931-'34, Preston Polhemus; 1935-'37, Julius Pfeiffer; 1938-'46, Gail Davis; 1947-'49, E. L. Gates; 1950-'51, L. E. Clayton; 1952-'56, W. B. Whealy.

Hamilton.—1917-'18, B. F. Hornaday; 1919, F. A. Shipley; 1920-'21, A. F. Uphof; 1922, J. J. Fischer; 1923-'25, I. W. Carnes; 1926-'27, A. A. Turner; 1928-'29, C. M. Bacon; 1930, Clarence Ferris; 1931-'33, D. B. Jennings; 1934-'35, L. E. Clayton; 1936-'37, E. L. Johnston; *with Alvarado.*—1938-'40, L. B. Sharp; 1941-'43, P. B. Stephenson; 1944-'46, A. S. Clark; 1947, Harry Speakman; 1948-'51, W. D. Meddock; 1952-'53, R. M. Hochstedler; 1954-'56, John Dicken.

Hanfield-Antioch.—1940-'41, John Krieg; 1942-'44, R. B. Martin; 1945-'50, C. S. Letherer; 1951-'53, Delpha VanWinkle; *Hanfield, only.*—1954-'56, Joseph Kipfer.

Harlan.—1917, E. E. Wright; 1918-'19, L. G. Carnes; 1920-'23, J. O. Hochstedler; 1924-'26, C. E. Smith; 1927, L. W. Young; 1928-'29, E. P. White; 1930-'31, A. E. Burk; 1932-'33, E. S. Morford; 1934-'35, Dale Stackhouse; 1936, E. A. Overton; 1937, L. N. Alden; *with Woodburn.*—1938, L. N. Alden; *with Taylor.*—1939-'41, S. M. Bell; 1942, W. P. Thorn; 1943-'44, O. E. Lehman; 1945-'46, B. W. Pierson; 1947-'48, F. S. Young; *with Scipio.*—1949-'56, G. R. Brittenham.

Hartford and Union.—1919, A. R. Farrar; 1920, R. A. Fenstermacher; 1922, Ingram Carnes; *Hartford Circuit.*—1923-'24, L. E. Dustman.

Hartford City, Grace.—1917-'18, Sherman Powell; 1919-'21, E. M. Dunbar; 1922-'26, L. W. Kemper; 1927-'30, L. G. Jacobs; 1931-'35, H. A. P. Homer; 1936-'40, J. W. Fox; 1941-'42, B. H. Franklin; 1943-'46, E. L. Gates; 1947-'50, V. L. Clear; 1951-'56, G. B. Hershberger.

Hartford City, Grant Street.—with Florida.—1918, Mont Oliver; 1919, A. M. Climinhaga; *Grant Street, alone.*—1922, C. H. Jennings; 1923-'24, L. M. Bonner; 1925, Mack Krider; 1926, M. Jones; 1928, M. L. Wilson; 1929, H. E. Mattheson; 1930, G. H. Lee; 1931, J. W. Henderson; 1935, C. W. Shoemaker; 1937, Glenburn Sutton; *with Blackford and Roll,* 1938, LeRoy Houk; *Grant with Union.*—1940, Fred Rowley; 1943, D. R. Yocum; 1944, E. E. Baker; 1945, Lynwood Barney; 1946, Don McGill; 1947, H. W. Zart; *Grant alone,* 1949, L. L. Rasmussen, J. L. Andrews; 1950, J. L. Andrews; 1951, Raymond Smith; 1952, Donald Preston; 1953, Reuben Schelhass; 1954-'55, LeRoy DeeLong; 1956, Richard Cesler; *Grant St.,* 1956, Fred Lottridge.

Hartford City Circuit.—1917, G. F. Osburn; 1936, R. Dillon; 1939, LeRoy Houk; 1940, M. C. Smith; 1941-'42, J. M. Deal; 1943-'45, D. V. Rose; 1946-'47, L. L. Rasmussen; 1950, Floyd Blake; 1951, Thomas Murphy; 1952-'53, John Summers; 1954-'55, Jesse Murphy.

Harveys: 1953-'56, D. E. Towsley.

Herbst.—1940, B. R. Collins; 1952-'55, Leon L. Nicholson; 1956, Merrill Shaw.

Hillisburg.—1917, A. C. Hoover; 1918, A. J. Armstrong; 1919, H. W. Park; 1920, E. Nixon; 1921, G. A. P. Jewel; 1922, J. C. Valentine; 1923, O. C. Unger; 1924, Kenneth Hostetler; 1925-'29, Thomas Stout; 1930, P. E. Bollinger; 1931, E. J. Magor; *with St. Paul,* 1932-'34, N. Wolfgang; 1943-'45, A. C. Hoover; 1952, Richard Walker.

Hoagland.—1917, C. A. McPheeters; 1918, Russell Jones; 1919-'21, G. A. Snider; 1922, F. A. Shipley; 1923-'25, S. L. Yoder; 1926, C. G. Adams; 1927-'28, A. L. Weaver; 1929-'30, R. A. Shumaker; 1931-'33, J. I. Meyer; 1934-'35, Don Jennings; 1936-'41, L. M. Hile; 1942-'46, C. J. Steele; 1947-'49, J. H. Richardson; 1950-'51, G. W. Thomas; 1952-'54, Garth Irey; 1955-'56, J. E. Lantz.

Hobbs and Aroma.—1917-'20, U. S. Hartley; 1921-'22, A. K. Love; 1923, H. W. Park; 1924, C. A. Byrt; 1925-'26, A. D. Burkett; 1927-'28, C. W. Myers; 1929-'31, E. A. Bunner; 1932-'35, R. E. Davison; 1936-'39, R. J. Johnson; 1940-'41, E. J. Glendenning; *Hobbs, alone*, 1942-'44, E. J. Glendenning; 1945, Andrew Spoolstra; *with Strawtown*, 1946-'48, D. L. Jansen; 1949-'51, Tom Weigand; 1953-'54, Ralph Baker; 1955-'56, *with Nevada*, Jim Fritz.

Hoovers.—1947-'48, Fred Clarke; *with Mt. Zion*, 1949-'52, J. R. Turley; 1953, Oliver Hand; 1954, Harold Yeater.

Hopewell.—1952, D. F. Wilks.

Hortonville and Big Springs.—1946-'50, William Day.

Hortonville and Strawtown.—1922-'23, C. A. Mills; 1924, Earl Leonard; 1925-'26, P. Hargitt.

Howe.—1917-'18, C. A. Hile; 1919, T. M. Carter; 1920-'22, LeRoy Huddleston; 1923-'26, B. F. Hornaday; 1927-'28, E. E. Kaufman; 1929-'31, R. J. Johnson; 1932-'37, G. G. Girton; *Parish*, 1938, H. V. Cummins; 1939-'40, Edward Boase; 1941, M. C. Morrow; 1942-'45, A. R. Noland; 1946-'47, *Circuit*, J. D. Welty; 1948-'50, J. E. Moore; 1951, L. G. Miller; 1952-'55, B. W. Gierhart; 1956, C. J. Dotson.

Hudson.—1917, D. A. J. Brown; 1918-'20, S. I. Zechiel; 1921-'24, M. L. Hardingham; 1925, Lynn Young; 1926-'28, A. E. Scotten; 1929-'32, H. V. Cummins; 1933-'38, C. B. Sweeney; 1939-'43, E. O. Kegerreis; 1944-'49, R. E. Custer; 1950-'54, M. O. Burnett; 1955-'56, J. A. Morris.

Huntertown.—1917-'19, J. R. Steele; 1920-'22, Edwin Dickson; 1923-'24, J. M. Stewart; 1925-'28, N. E. Smith; 1929-'31, R. A. Fenstermacher; 1932-'35, W. E. Loveless; *with Wallen*, 1936, W. E. Loveless; 1937-'43, H. M. Thrasher; 1944-'48, W. R. Schmelzer; 1949-'50, J. F. Stephenson; 1951-'56, Howard Western.

Huntington.—1917-'20, L. A. Swisher; 1921-'23, F. E. Day; 1924-'26, W. F. Smith; 1927-'33, J. F. Edwards; 1934-'36, W. H. McLean; 1937-'39, B. M. Bechdolt; 1940-'44, A. P. Teter; 1945-'48, L. G. Jacobs; 1949-'55, O. W. Paulen; 1956, N. G. Talbott, associate; 1955-'56, R. C. Plank.

Huntington Circuit.—1917, W. E. Murray; *with St. Paul*, 1918, R. L. Wilson; 1919-'20, G. W. Thomas; 1923, W. L. Hart.

Ijamsville.—1932, J. E. Boase.

Ingalls and Florida.—1917-'18, J. W. Borders; 1919, H. Wright; 1920, J. W. Borders; 1922-'23, O. A. Knox; 1924, J. C. Cassidy; 1925-'27, Earl Leonard; 1928, L. D. Albright; 1929-'30, L. M. Pierce; 1931-'33, L. Ragan; 1934-'36, C. D. Pyle; 1937, J. A. Patterson; 1938-'39, Charles Garringer; *with Bethel*, 1940, P. A. Barker; *alone*, 1941-'43, L. M. Douglass; 1949, P. M. Lewis; 1950-'53, J. M. Baker; 1954-'55, G. R. Humerickhouse; 1956, Earl Leonard.

Inwood.—1917-'18, W. E. Loveless; 1919-'22, C. W. Montgomery; 1923, H. E. Forbes; 1924-'26, C. A. Cloud; 1927-'28, R. J. Johnson; 1929-'30, Ora

Brock; 1931-'35, R. F. Hart; *with Bethel*, 1936-'40, R. E. Davison; 1941, J. W. Branch; 1942-'44, Don Barnes; 1945-'46, V. O. Priddy; 1947-'48, P. N. Moore; 1949-'53, R. D. Wall; 1954, Frank Kise; 1955, Charles Baker; 1956, J. A. Hubbell.

Jalapa.—1919, C. Fisk; *with Mt. Olive*, 1947-'48, K. A. Shepherd; 1949, J. E. Gibson; 1950-'53, H. E. Surber; 1954-'56, Hershel Dyer.

Jamestown.—1921, W. H. Menaugh; 1934-'37, V. O. Vernon; 1938-'42, F. H. Sparks; 1943-'46, C. E. Taylor; 1947, E. J. Hulst; 1948-'53, E. L. Miller; 1954-'55, R. D. Wilburn.

Jolietville.—1917, J. L. Williams; 1918-'20, Edward Antle; 1921, L. C. McFarlin; 1922-'23, Herbert Perry; 1924-'25, G. F. Osburn; 1926-'27, J. S. Martin; 1928-'29, L. B. Sharp; 1930-'31, J. W. Fox; 1932, C. R. Wicks; 1933, F. M. Sparks; 1934, C. McNary; 1935-'36, N. S. Wolfgang; 1937-'39, G. W. Bailor; 1940-'41, D. C. Elson; 1942-'45, C. E. Smith; 1946-'47, E. L. Miller; 1948, John Wire; 1949, Benjamin Kendall; *with Eagletown*; 1950-51, Glen Campton; 1952-'54, Verl Winelow; 1955, Dana Hamrick; 1956, Myron Stump.

Jonesboro.—1917, A. L. Weaver; 1918, C. E. White; 1919-'20, W. E. Pittenger; 1921-'22, Edgar Moore; 1923-'26, Thomas Davies; 1927-'30, B. D. Nysewander; 1931-'33, G. W. Thomas; 1934-'35, E. P. White; 1936-'39, H. D. Neel; 1940, K. R. Thompson; 1941-'42, C. H. Jennings; 1943-'44, C. W. Meredith; 1945-'46, W. L. Mitchell; 1947-'49, H. L. Avery; 1950-'52, G. E. Dunham; 1953-'56, J. E. Moore.

Kempton.—1917, A. J. Duryee; 1918-'20, C. L. Schwartz; 1921, H. A. Longino; 1922, C. R. Stockinger; 1923-'25, W. L. Hall; 1926, E. J. Maupin; 1927, M. C. Mortow; 1928, J. M. Pynchon; 1929, Arlington Singer; 1930-'31, E. VanHoughton; 1932-'33, K. E. Maynard; 1934-'35, J. C. Bean; 1936, C. B. Thomas; 1938-'40, *with Scircleville*, W. A. Sanders; 1941-'43, P. H. Smith; 1944-'48, D. P. Gosser; 1949-'50, W. E. DeSpain; 1951-'53, E. J. Dunn; 1954-'55, Gerald O'Brien; 1956, Robert Pollock.

Kennard.—1917, C. A. Mitchell; 1918, C. E. Smith; 1919-'20, Weber Roahrig; 1921, J. H. French; 1922, O. P. VanY; 1923-'24, Lemoine Wright; 1925-'26, L. G. Miller; 1927-'28, A. M. Taylor; 1929, F. L. Miller.

Keystone and Blanche Chapel.—1940, George McKinley; *Keystone Circuit*.—1941, James Bailey; 1942, William McKee; 1943, L. A. Wilson, Jr.; 1944-'45, D. R. Russett; 1946-'47, R. J. Collitt; 1948, S. J. Kleis; 1949-'50, M. E. Taylor; 1951-'52, George Bredemeier; 1953-'54, Dwight Conrad; 1955, John Pattison; 1956, George Christian.

Kendallville.—1917-'22, F. A. LeMaster; 1923-'25, R. R. Detweiler; 1926, W. B. Freeland; 1927-'29, R. J. Burns; 1930-'33, M. C. Wright; 1934-'36, R. W. Graham; 1937-'40, Edward Antle; *First Church* from 1940; 1941-'46, S. L. Yoder; 1947-'48, C. G. Yeomans; 1949-'51, E. H. Bergwall; 1952-'55, R. P. Echols; 1956, Don Jennings.

Kendallville, Mitchell Street.—1940-'41, G. G. Girton; 1942-'44, Samuel Emerick; 1945-'46, G. G. Steedman; 1947-'49, K. P. Thompson; 1950-'51, R. A. Kramer; 1952-'54, R. G. Wrigley; 1955, M. O. Burnett; 1956, E. J. Arthur.

Kimmell.—1917-'18, S. L. Yoder; 1919, Thurman Mott; 1920-'21, E. M. Foster; 1922-'23, J. H. French; 1924-'26, R. J. Hutsinpillar; 1927-'30, E. J.

Glendenning; 1931-'34, F. S. Young; 1935-'37, Arlington Singer; 1938-'39, E. L. Johnston; 1940-'41, Earl Buskirk; 1942, V. W. Sexton; 1943, Carl Brown; 1944, Joseph Hanawalt; 1945-'48, A. E. Helm; 1949, F. H. Argelander.

Kingsland.—1917, Garfield Dawe; 1918, W. M. Hollopeter; 1919, D. W. Stoakes; 1920-'21, F. M. Hall; 1940, Homer Studebaker; *with Munson Chapel*, 1941, James Bell; 1942, Keith Whitten; 1943, J. M. Stewart; 1944, Homer Studebaker; 1952, N. Spencer; 1953, Noel Spencer; 1954, Warren Hamm.

Knightstown.—1917, J. H. Runkle; 1918-'19, W. E. Hogan; 1920-'21, Millard Pell; 1922-'24, L. H. Ice; 1925-'30, J. H. Palmer; 1931-'35, D. C. Beatty; 1936-'38, Herbert Boase; 1939, A. M. Cottingham; 1940, Earl Naftzger; 1941-'45, Dale Stackhouse; 1946-'49, A. L. Clarke; 1950-'51, E. W. Hamilton; 1952-'56, E. W. Sharp.

Kokomo, Beamer Chapel.—1917-'18, E. B. Megenity; 1920-'21, W. E. Loveless; 1922-'25, C. M. Fawns; 1926, E. E. Franklin; 1927-'28, R. L. Wilson, assistant, J. A. Patterson; 1929-'30, J. S. Newcombe; 1931-'34, J. H. Richardson; 1935-'38, H. C. Powell; 1939-'42, J. M. Pynchon; 1943-'56, W. J. Briggs.

Kokomo, Grace.—1917-'18, W. B. Freeland; 1919-'23, W. T. Arnold; 1924, F. F. Thornburg; 1925-'29, J. W. Potter; 1930-'33, S. H. Turbeville; 1934-'40, L. W. Kemper; 1941-'46, J. W. Fox; 1947-'50, T. B. Morris; 1951-'56, D. E. Bailey; associate, 1952-'53, B. E. Antle; 1955-'56, Tom Weigand, Jr.

Kokomo, Centenary.—1919, A. C. Hoover.

Kokomo, Main Street.—1917-'18, E. E. Trippeer; 1919-'23, F. P. Morris; 1924, P. E. Greenwalt; 1925-'30, Benjamin Kendall, associate, 1929, J. A. Patterson; 1931-'33, R. W. Stoakes; 1934-'39, A. B. Rice; 1940-'42, E. L. Gates; 1943-'44, L. G. Jacobs; 1945-'49, F. R. Hill; 1950-'54, B. F. Stroh; 1955-'56, C. R. Earle.

Trinity and Parr Memorial.—1925-'26, R. W. Graham; 1927-'28, M. L. Davis; 1929-'33, C. A. Byrt; *Trinity alone.*—1934-'37, G. A. Snider; 1938-'39, Ralph Kessaer; 1940-'43, G. B. Dunham; 1944-'46, G. W. Thomas; 1947-'49, E. W. Hamilton; 1950-'51, F. H. Argelander; 1952-'55, C. V. Clifton; 1956, W. H. Farthing.

Parr Memorial and Zion.—1940, Fred Clarke; *Parr alone*, 1941-'46, Fred Clarke; 1945-'46, W. L. Hall; 1947-'51, A. C. Watson; 1952-'55, W. R. Schmelzer; 1956, Roy Helms.

Kokomo Circuit.—1928-'30, O. A. Trabue; 1931-'32, J. B. Gates; 1933, G. L. Schanzlin.

Lafontaine.—1917, G. E. Hughes; 1918, C. A. Cloud; 1919-'22, F. E. Fibley; 1923-'24, E. B. Megenity; 1925-'26, David Wells; 1927-'29, D. C. Souder; 1930-'31, H. M. Thrasher; 1932-'34, J. F. Lutey; 1935, E. L. Jones; 1936-'39, D. E. Bailey; 1940-'41, V. E. Stoner; 1942-'43, Robert Jacobs; 1944-'46, M. E. Beery; 1947-'49, G. C. Hershberger; 1950-'52, J. E. Moore; 1953-'56, G. W. Thomas.

LaGrange.—1917-'18, C. L. DeBow; 1919, R. W. Stoakes; 1920-'24, G. F. Hubbart; 1925-'26, H. R. Carson; 1927, W. F. Smith; 1928-'30, F. H. Cremean; 1931-'35, F. R. Hill; *First*, 1936-'40, Benjamin Kendall; 1941-'44, O. W. Paulen; 1945-'50, R. F. Hart; 1951-'56, M. O. King.

LaGrange Circuit.—1936-'41, C. L. Robinson; *Larger Parish.*—1948-'51,

D. H. Koontz; associates, 1949, K. R. Harris; 1950, D. L. Lowe; 1951, Mrs. Lenore Girton; pastor, 1952-'56, H. R. Miller, associates, 1953, Earl Reed; 1954, W. W. Krider.

Lagro.—1917, M. B. Graham; 1918-'20, C. M. Vawter; 1921-'24, A. P. Teter; 1925-'28, K. R. Thompson; 1929-'30, G. W. Thomas; 1931, E. H. Saunders; 1932-'33, C. W. Shoemaker; 1934-'36, E. W. Hamilton; 1937-'40, L. J. Brunner; 1941-'43, K. E. Smith; 1944-'46, E. J. Hulst; 1947-'49, O. J. Beardsley; 1950-'52, H. B. Bachert; 1953-'56, C. K. Echelbarger and Herschel Dyer.

Lapel.—1917-'18, P. E. Greenwalt; 1919, Edwin Dickson; 1920-'22, J. H. Palmer; 1923-'24, A. F. Hogan; 1925-'28, E. J. Wickersham; 1929-'30, G. L. Conway; 1931, A. F. Leese; 1932-'35, E. D. Imler; 1936-'39, A. C. Wischmeier; 1940-'45, C. G. Cook; 1946-'48, E. S. Morford; 1949-'51, Donald Barnes; 1952-'56, G. G. Steedman.

Laerwill.—1917, C. M. Vawter; 1918-'19, F. S. Young; 1920-'22, P. B. Leach; 1923-'25, O. D. Drake; 1926-'29, J. C. Graham; 1930-'32, C. B. Sweeney; 1933-'36, T. B. Morris; 1937-'38, Edgar Moore; 1939-'41, H. D. Conway; 1942-'45, E. E. DeWitt; 1946-'49, M. O. Burnett; 1950-'51, O. J. Beardsley; 1952-'54, E. H. Saunders; 1955-'56, Walter Meacham.

Leesburg.—1917-'20, Herbert Boase; 1921-'22, G. L. Conway; 1923-'25, N. P. Barton; 1926-'28, D. V. Williams; 1929-'34, Julius Pfeiffer; 1935-'36, Preston Polhemus; 1937-'41, F. D. Wilde; 1942-'44, G. W. Brunner; 1945-'46, Joseph Hanawalt; 1947-'52, E. O. Kegerreis; 1953-'56, W. S. Saunders.

Leo.—1917-'18, E. M. Foster; 1919, J. K. Wyant; 1920, J. M. Stewart; 1921, F. A. Shipley; 1922-'24, R. A. Fenstermacher; 1925, R. W. Newell; 1926-'27, A. E. Burk; 1928-'35, I. L. Pusey; *with Robinson Chapel*, 1936-'39, J. F. Lutey; 1940-'41, A. D. Giles; 1942-'44, L. I. Sommer; 1945-'49, C. V. Clifton; 1950-'52, J. W. Rhine; *Leo alone*, 1953-'56, B. D. Nysewander.

Lewisville.—1917, M. E. Barrett; 1918, J. S. Phillips; 1919, D. C. Beatty; 1920-'21, E. E. Franklin; 1922-'23, R. L. Wilson; 1924-'25, V. E. Stoner; 1926-'28, J. O. Campbell; 1929, Herbert Perry; 1930-'31, L. B. Sharp; 1932-'34, T. J. Cotton; 1935-'36, Robert Jacobs; 1937-'38, E. O. Kegerreis; 1939-'40, F. S. Burns; *with Dublin and Straughn*, 1941-'45, Lura Milligan; *Circuit*, 1946-'47, Lura Milligan; 1948, Warren Alnor; 1949-'51, C. W. Hasel; 1952-'53, H. L. Lewis; 1954-'56, E. N. Rosier.

Liberty Center.—1940, J. S. Clawson; 1941-'45, A. L. Clarke; *with Boehmer Chapel*, 1946-'48, A. R. Noland; 1949-'51, J. F. Lawshe; 1952-'53, Robert Treat; *Liberty Center alone*, 1954, J. W. Byrd; 1955-'56, Leon Nicholson.

Liberty Mills.—1917, F. S. Young; 1921, W. M. Smith; 1922, P. LaVere; 1923, E. L. Albright; 1924, C. Kennedy.

Ligonier.—1917, T. M. Hill; 1918-'19, G. F. Hubbart; 1920-'23, J. F. Lutey; 1924-'26, J. W. Reynolds; 1927-'32, C. W. Anderson; 1933-'36, C. C. Wischmeier; 1937-'40, O. J. Beardsley; 1941, Travis Purdy; 1942, C. C. Collins; 1943-'46, A. C. Underwood; 1947, H. A. P. Homer; 1948-'50, G. B. Hershberger; 1951-'54, D. C. Beatty; 1955-'56, D. P. Gosser.

Lincoln.—1922-'23, E. A. Bunner; 1924-'25, M. B. Kober; 1926, Claude Garrison; 1927, C. F. Ault; 1928-'29, V. O. Vernon; 1930, H. W. Park;

with Salem, 1936, K. Humbles; 1937-'38, G. P. Pritchett; 1939-'41, Joseph Hanawalt; 1954-'56, William Johnson.

Lincolnvile.—1920-'23, J. E. Jensen; 1924-'25, J. C. Graham; 1926-'27, C. F. French; 1928, H. H. Harris; 1929-'31, W. W. Deyo; 1932-'35, O. C. Bogue; 1936-'39, C. V. Clifton; 1940, Leon Schaffer; 1941-'42, R. W. Weaver; 1943-'44, George Fenstermacher, Everett Owens; 1945-'48, Everett Owens; *Circuit*.—1949-'50, E. E. LeMaster; 1951, Jack King; 1952-'53, W. M. Bullis; 1954-'56, Ernest Cobbs.

Locust Chapel.—1945, W. H. VanBrackle; 1946-'49, J. S. Clawson; 1950, Herbert Nygron; 1951-'56, P. F. Alexander.

Logansport, Broadway.—1917-'18, A. W. Lowther; 1919-'22, Benjamin Kendall; 1923-'25, A. S. Preston; 1926-'29, M. C. Wright; 1930, F. E. Fribley; 1931-'33, L. G. Jacobs; 1934-'37, J. T. Bean; 1938-'41, D. C. Beatty; 1942-'48, J. V. Sibal; 1949-'50, W. V. Day; 1951-'55, B. H. Franklin; 1956, R. P. Echols.

Logansport, Main Street.—1940-'41, E. E. Dewitt; 1942-'49, I. L. Pusey; 1950-'51, G. H. Pritchett; 1952-'53, A. E. Helm; 1954-'56, J. T. King.

Logansport, Market Street.—1917-'18, J. F. Radcliff; 1919-'21, J. F. Edwards; 1922-'25, J. I. Jones; 1926, Herbert Boase; 1927-'30, H. A. P. Homer; 1931-'33, G. H. Myers; 1934-'39, E. L. Gates; 1940-'42, T. S. Haddock; 1943-'44, C. S. Miller; 1945-'48, J. T. Frost; 1949-'52, E. M. Talley; 1953-'56, H. H. Hashberger.

Logansport, Wheatland Avenue.—1917-'19, W. C. Asay; 1920-'21, LeRoy Myers; 1922-'24, U. S. Hartley; 1925-'27, J. H. Runkle; 1928-'33, S. L. Yoder; 1934-'35, H. L. Davis; 1936-'41, D. K. Finch; 1942-'45, E. E. Lawshe; 1946-'47, E. F. Landrey; 1948-'54, V. O. Vernon; 1955-'56, A. D. Giles.

Logansport, Circuit or Parish.—1936-'37, M. C. Morrow; 1938-'42, E. H. Saunders; 1943, H. T. Miller; 1944-'45, LeRoy Myers; *changed to Anoka and Bethel*—1946-'49, G. H. Pritchett; 1950, Howard Cress; 1951, Everett McClelland; 1952, H. D. Angel; 1953-'56, G. R. Campton.

Losantville.—1917-'18, W. O. Power; 1919, Mack Crider; 1920, Joseph Grimes; 1921-'24, W. P. Thorn; 1925-'27, G. G. Girton; 1928-'30, W. E. Whealey; 1931-'32, Fred Vincent; 1933, Earl Abel; 1934-'36, with *Blountsville*, Guy Burgner; 1937-'39, Milton Persons; 1940-'42, Claude Johnson; *Circuit*—1943-'45, J. M. Hunt; with *Grace Chapel*—1946-'47, John Schofield; with *Blountsville*—1948, James Kavanaugh; 1949-'50, Henry Uhrick; 1951-'52, A. M. Christie; 1953-'56, J. A. Morrison.

Luray.—1940, Ralph McCormack; 1941, Paul Trumbauer; 1942, R. R. Johnson; 1943, Wilbur Andrews.

Lynn.—1917, E. E. Hallman; 1918-'19, M. B. Graham; with *Spartanburg*, 1920, B. H. Franklin; 1921-'23, W. E. Hamilton; 1924-'26, B. D. Nysewander; 1927-'28, E. E. Lutes; 1929-'31, W. E. Loveless; 1932-'35, R. E. Reed; 1936-'38, I. L. Pusey; 1939-'42, K. E. Maynard; 1943-'48, W. P. Thorn; 1949-'51, O. F. Kent; 1952-'53, C. E. McClaron; 1954, H. L. Lewis; 1955-'56, R. N. Anderson.

Macy.—1917, G. E. Garrison; 1918-'19, Thomas Davies; 1920-'24, J. B. Sparling; 1925-'26, J. H. Richardson; 1927-'29, S. I. Zechiel; 1930-'33, E. P. White; 1934-'36, E. E. Lutes; with *Pleasant Hill*—1937-'43, C. E. Dunlap;

1944-'45, Jack Fulcher; 1946-'51, D. F. Taggart; 1952, W. K. Alnor; 1953-'56, Doyle Pavey.

Macy Circuit.—1921, J. H. Collier; 1922, J. O. Mabuce; *with Nevada*, 1932, H. P. Young.

McGrawsville, 1922, supply.

Marion, First.—1917-'19, J. C. White; 1922-'25, E. M. Ellsworth; 1926-'29, F. K. Dougherty; 1930-'36, W. T. Arnold; 1937-'40, C. G. Yeomans; 1941-'45, L. W. Kemper; 1946-'48, P. L. Benedict; 1949-'54, R. W. Graham; 1955-'56, A. W. Pugh, associate, Richard Unkenholz.

Marion, Grace.—1917, David Wells; 1918-'19, D. S. Jones; 1920-'23, W. C. Asay; 1924-'27, H. A. Davis; 1928-'34, H. C. Powell; 1935-'39, Earl Naftzger; 1940-'45, E. B. Megenity; 1946-'56, J. B. Sparling.

Marion, Highland Avenue.—1917-'19, J. P. Chamness; 1920-'21, C. A. Cloud; 1922-'25, E. H. Kennedy; 1926, L. W. Manning; 1927, C. O. Baker; 1928, G. A. Tennant; 1929-'33, A. E. Haggood; 1934, M. L. Jones; 1935, E. A. Overton; 1936-'37, E. J. Glendenning; 1938-'40, K. E. Smith; 1941-'43, Leon Shaffer; *with Jalapa*—1944-'46, Keith Shepard; *with Home Park*—1947-'49, J. D. Bell; 1950, D. R. Lusk, 1951-'54, G. C. Rhoades; 1955-'56, R. G. Wrigley.

Marion, Home Park.—1917-'19, D. J. Imler; *with Jalapa*, 1920-'21, A. W. Pugh; 1922, C. F. French; 1923-'26, A. G. Simmons; 1927-'40, W. H. Baumbaugh; 1941—alone, W. T. Arnold; *with Mt. Olive*, 1942-'43, W. T. Arnold; 1944, J. S. Clawson; 1945, Harold Homer, *with Griffin Chapel*; 1946, James Mitchell, 1949, James White; 1950-'51, alone Norman Cook; 1952-'56, W. H. Baumbaugh.

Marion, Ninth Street.—1917-'18, J. W. Zerbe; 1919, J. W. Hanger; 1920-'21, K. R. Thompson; 1922, C. G. Nelson; 1923-'25, J. O. Campbell; 1926-'28, V. E. Stoner; 1929-'32, T. B. Morris; 1933, R. W. Wegner; 1934-'36, Thoburn Speicher; 1937-'39, J. W. Rhine; 1940-'41, S. H. Caylor; 1942-'43, R. E. Green; 1944-'49, V. V. Bjork; 1950-'51, A. B. Mix; 1952-'53, J. T. King; 1954-'56, C. J. Kerlin.

Marion, Trinity.—*with Mt. Olive*, 1940, O. F. Kent; 1941-'46, W. H. Baumbaugh; 1947-'49, Harold Schram; 1950, Robert Logan; 1951, *with Home Park*, B. E. Antle; 1952, Ernest Liddle; 1953-'54, Duane Aelick; 1955-'56, Russell Dilley.

Marion and Bethel.—1940-'42, R. B. Martin.

Markle.—1917-'18, F. P. Morris; 1919-'23, H. A. P. Homer; 1924, T. M. Guild; 1925-'28, A. P. Teter; 1929-'31, C. M. Fawns; 1932-'33, G. A. Snider; 1934-'39, H. W. Mohler; 1940-'42, A. C. Wischmeier; 1943-'44, R. W. Blodgett; 1945-'47, R. J. Yunker; 1948-'51, A. R. Sanks; 1952-'54, C. A. McCallister; 1955-'56, C. W. Myers.

Markleville.—1917-'19, E. H. Taylor; 1920-'22, A. J. Armstrong; 1923, LeRoy Huddleston; 1924-'25, C. G. Adams; 1926-'30, S. G. Jennings; 1931-'35, W. B. Whealy; *Circuit*, 1936-'40, R. W. Blodgett; 1941-'48, O. F. Kent; 1949-'52, J. H. McCord; 1953-'54, Jim Fritz; 1955-'56, James Glebe.

Matthews.—1917-'18, A. G. Kiger; 1919, L. H. Nixon; 1920, L. C. McFarlin; 1921-'22, W. O. Moulton; 1923-'25, K. E. Maynard; 1926-'28, R. E. Davison; 1929-'30, Ralph Keesaer; 1931-'35, Earl Leonard; 1936-'37, H. T. Shady; *with Wheeling*, 1938-'39, John Branch; 1940-'42, D. E. Jackson;

1943-'44, L. H. Moulton; 1945-'47, E. J. Arthur; 1948-'49, P. J. Johnson; 1950-'53, J. E. Gibson; 1954-'56, H. L. Schucker.

Maxwell.—1917-'19, O. P. VanY; 1920-'22, C. A. Mitchell; 1923-'25, J. A. Land; 1926-'29, Gail Davis; 1930-'31, G. G. Girton; 1932-'33, R. W. Blanchard; 1934-'36, G. W. Osburn; 1937, Guy Burgener; 1938-'39, M. O. King; 1940, M. E. Beery; 1941-'42, E. E. Lutes; *Circuit*, 1943-'44, O. O. Johnson; *with Curry Chapel*, 1945-'46, O. O. Johnson; 1947-'49, L. B. Sharp; 1950, M. E. Stump; 1951-'54, F. E. Vincent; 1955-'56, Wayne Lantz.

McCordsville.—1917, C. W. Anderson; 1918-'19, F. Chelan; 1920-'22, H. L. Adams; 1923-'25, W. O. Power; 1926-'28, Julius Pfeiffer; 1929, E. M. Dunbar; 1930-'32, H. C. Taska; 1933-'35, D. E. Bailey; 1936-'37, U. S. Hartley; 1938-'42, G. A. Snider; 1943-'47, G. L. Clapsaddle; 1948-'50, J. M. McMath; *with Mt. Comfort*, 1951-'54, W. L. Skinner; 1955-'56, W. B. Arthur.

McNatts and Union Chapel.—1940-'41, A. L. Wooton; 1942-'44, P. J. Williams; *with Asbury Chapel*, 1945-'46, Andrew Rupp; 1947, Homer Studebaker; 1948, Robert Longheed; 1949-'50, W. W. Grace; 1951, Harold Jensen; 1952-'54, L. E. Sharp; 1955-'56, O. F. Kent.

Mentone.—1917, J. S. Newcombe; 1918-'19, David Wells; 1920-'21, D. S. Jones; 1922-'25, C. B. Sweeney; 1926-'27, H. L. Liddle; 1928-'32, W. O. Power; 1933-'39, E. E. Dewitt; 1940-'41, C. C. Collins; 1942-'43, V. E. Stoner; *with Tippecanoe*, 1944-'46, A. G. Simmons; 1947-'48, P. I. Irwin; 1949-'54, D. P. Gosser; 1955-'56, Milton Persons.

Mexico.—1917-'18, L. W. Launer; 1919-'20, A. J. Duryee; 1921, O. B. Lyon; 1922-'24, J. W. Trout; 1925-'26, A. C. Rehme; 1927, V. O. Vernon; 1928, H. H. McMurray; 1929-'30, L. J. Runion; 1931-'32, G. H. Lee; *with Skillman*, 1933-'35, J. W. Reynolds; 1936-'37, C. W. Montgomery; *with Twelve Mile*, 1938, O. P. VanY; 1943-'44, Keith Whitten.

Miami.—1917, C. L. Schwartz; 1918-'21, John Parker; 1922, N. K. Mikelson; 1923, C. L. Schwartz; 1924-'25, H. W. Park; 1926-'27, F. W. Launer; 1928, *with Bennetts*, F. W. Launer; *with Onward*, 1929-'32, Alva Barr; 1933-'35, J. R. Jackson; *Parish*, 1936-'39, J. R. Jackson; 1940-'42, C. V. Clifton; *with Bennetts and Cassville*, 1943-'45, J. E. Jensen; 1946-'47, G. C. Hershberger; 1948, William Siktberg; 1949-'50, J. O. Hochstedler; 1951-'52, J. W. Omerod; 1953-'55, Charles Starkweather; 1956 (Parish) L. G. Miller.

Middleboro.—1952, I. C. Hodges; 1953, W. K. McMahan; 1954, I. C. Hodges.

Middlebury.—1917, G. W. Martin; 1918-'20, E. S. Riley; 1921-'22, C. M. Vawters; 1923-'27, C. A. Hile; 1928-'29, F. A. LeMaster; 1930-'37, Thurman Mott; 1938-'40, J. F. Stephenson; 1941-'42, J. O. Hochstedler; 1943-'45, G. C. Hershberger; 1946-'47, J. A. Leatherman; 1948-'52, L. L. Case; 1953, Travis Purdy; 1954-'56, L. E. Millert.

Middletown.—1917, W. E. Pittenger; 1918-'20, J. H. Runkle; 1921-'23, J. S. NewCombe; 1924-'25, W. C. Asay; 1926-'28, G. L. Conway; 1929-'31, J. W. Gibson; 1932-'34, A. E. Leese; 1935-'37, C. S. Miller; 1938-'43, E. D. Imler; 1944-'45, E. N. Rosier; 1946-'48, C. C. Collins; 1949-'50, Thurman Mott; 1951-'53, A. P. Teter; 1954-'56, Earl T. Cogan.

Mier.—1942-'43, G. W. Bailor; 1944-'45, Clifford Richards; 1946, G. W.

Bailor; 1947, Roy Reese; *with Nevada*, 1948, Norman Marden; 1949, Bruce Charles; 1950, J. M. Hunt.

Milford.—1917-'19, R. V. Johnson; 1920-'22, T. S. Haddock; 1923-'24, N. E. Smith; 1925-'28, F. R. Hill; 1929-'30, Claude Garrison; 1931-'36, E. S. McKee; 1937-'41, W. W. Krider; 1942-'43, M. O. King; *with Clunette*, 1944-'45, M. O. King; 1946-'47, L. L. Case; 1948, R. J. Spoolstra; 1949-'52, C. W. Ballard; 1953, Kenneth Overmyer; 1954-'56, R. D. Wall.

Milan Center-Maples.—1940, Robert Treat; *Maples, only*, 1941-'43, W. L. Skinner; 1944, Warren Hamm; *Milan Center-Maples*, 1945-'51, Warren Hamm; *Milan Center, only*, 1952, supply; 1953, Joe Kipfer; 1954-'56, Thomas P. Mohr.

Millgrove.—1917, F. A. Shipley; 1918-'19, Joseph Grimes; 1920-'22, Mack Crider; 1923-'25, R. J. Johnson; 1926-'28, J. H. Brown; 1929-'32, C. E. Smith; 1933-'36, Herbert Perry; 1937-'38, E. L. Miller; 1939-'41, Donald Barnes; 1942, Paul Irwin; 1943-'44, W. B. Hughes; 1945-'46, Boyd Skinner; 1947, C. R. Carson; 1948, Herbert Wiggins; 1949-'50, James Kavanaugh; 1951-'53, Robert Wright; 1954, J. B. Willyard; 1955-'56, H. T. Shady.

Mishawaka, East.—1927-'28, H. M. Thrasher; 1929, John Parker; 1930-'35, G. B. Dunham; 1936-'39, W. J. Briggs; 1940-'41, D. E. Bailey; 1942, E. L. Ferris; 1943-'47, F. H. Sparks; 1948, E. M. Talley; 1949-'56, B. J. Howard.

Mishawaka, First.—1917-'21, B. E. Parker; 1922-'24, W. W. Wiant; 1925-'26, W. W. Martin; 1927-'33, C. G. Yeomans; 1934-'38, S. H. Turbeville; assistant, 1937, G. H. Jones; 1939-'41, M. O. Lester; 1942-'45, Claude Garrison; 1946-'54, H. D. Neel; 1955-'56, R. J. Yunker; associate, Garth Irey.

Mishawaka Circuit.—1918, R. L. Lundry; 1919, K. H. Carlson.

Modoc.—1917, C. E. Smith; 1918-'19, C. A. Mitchell; 1920-'21, O. P. VanY; 1922-'24, A. E. Scotten; 1925, L. H. Shindledecker; 1926, F. H. Winter; 1927-'29, E. F. Landrey; 1930-'31, F. A. Armstrong; 1932-'34, R. G. Gates; 1935-'39, R. L. Gorrell; 1940-'43, Earl Leonard; 1944-'47, C. J. Kerlin; 1948-'51, C. O. Wirey; 1952, K. R. Harris; *with Huntsville*, 1953-'56, Curtis Rice.

Mongo.—1917-'18, J. O. Hochstedler; *with Stroh*, 1919, A. E. Scotten; *Mongo*, 1920, E. L. Housely; 1921, V. C. Huneryager; 1922-'23, C. L. Rees; 1924-'25, Clarence Ferris; 1927, Glen Dillingham.

Monroe.—1917, John Phillips; 1918-'20, L. M. Krider; 1921-'24, S. I. Zechiel; 1925-'28, E. M. Foster; 1929-'30, D. V. Williams; 1931-'33, E. M. Dunbar; 1934-'37, E. S. Morford; 1938-'41, R. F. Hart; 1942-'43, Julius Pfeiffer; 1944-'46, E. O. Kegerreis; 1947-'51, W. L. Hall; 1952-'55, R. R. Johnson; 1956, Willis Gierhart.

Monroeville.—1917, S. I. Zechiel; 1918-'20, John Phillips; 1921-'24, Edward Antle; 1925-'28, J. F. Lutey; 1929-'31, E. M. Foster; 1932-'35, D. K. Finch; 1936-'37, H. A. Davis; 1938-'39, G. G. Girton; 1940-'41, C. H. Simons; 1942-'45, H. T. Shady; 1946-'51, E. L. Jaycox; 1952, H. W. Jensen; 1953-'56, W. D. Meddock.

Monson and St. Joe.—1944-'45, J. M. Stewart; 1946, M. C. Wright; *Monson, only*, 1947-'49, Marvin Taylor; 1950, Marvin Baker; *with Taylor*, 1951-'54, Richard Unkenholz; 1955-'56, *Monson and Mt. Pleasant*, Arleon Kelly.

Montpelier.—1917-'18, J. O. Powell; 1919-'20, J. C. Graham; 1921-'24,

J. L. Gillard; 1925, C. S. Miller; 1926-'29, Edward Antle; 1930-'31, J. R. Stelle; 1932-'34, J. F. Stephenson; 1935-'39, A. E. Leese; 1940-'42, G. D. Greer; 1943-'47, V. O. Vernon; 1948-'51, G. R. Humerickhouse; 1952-'55, E. D. Imler; 1956, P. J. Williams.

Morris Chapel, Wabash District.—1919-'20, J. O. Campbell; 1921, I. F. Rankin; 1922-'23, M. R. Pierce; 1924-'27, E. H. Saunders; 1928-'29, Travis Purdy; 1930-'33, E. W. Hamilton; 1934-'35, C. W. Harrod; 1936-'38, C. A. Mills; 1939-'41, A. E. Burk; 1942-'45, W. B. Fallis; 1946-'49, K. E. Maynard; 1950-'52, Harold Schram; 1953-'54, Gordon Terrence; 1955-'56, L. G. Smith.

Morris Chapel (Warsaw District).—1955-'56, H. L. Avery.

Mt. Etna.—1917, C. L. Hixon; 1918-'19, C. B. Tuttle; 1920-'22, F. J. Robins; 1923-'24, J. F. Seelig; 1925, J. F. Blocker; 1926-'28, J. W. Borders; 1929-'30, F. S. Young; 1931-'34, D. M. Church; 1935-'37, O. P. VanY; 1938-'39, E. J. Hults; 1940, A. C. Underwood; 1941-'43, M. O. Burnett; 1944-'49, L. K. Hanley; 1950-'53, J. T. Wood; 1954-'56, J. E. Gibson.

Mt. Tabor.—1936, G. W. Bailor; 1937-'38, Lloyd Bowers; 1939-'40, F. A. Armstrong; 1945, R. J. Hicks; 1946-'48, C. C. Conn; 1949, Walter Johnson; 1950-'51, Harold Bashore; 1952, E. L. Cobbs; 1953, Gene Critchfield; 1954-'56, E. L. Johnston.

Mt. Olive (Muncie District).—1952-'56, Ralph Keesaer.

Mt. Zion (Muncie District.)—with Cowan, 1950-'52, Richard West; 1953, Darwin Nutt; 1955-'56, A. E. Helm.

Mt. Olive (Wabash District).—1941-'42, Carl Brown; 1943-'44, Kenneth Enright; 1945, William Parker; 1946, George Hoerd; 1954-'56, H. E. Surber.

Mt. Comfort.—1932-'34, F. A. Ruder; 1935, Eugene McGraw; 1936 U. S. Hartley.

Mt. Zion (Kokomo District).—1948, L. W. Townsend; 1956, Ben Kendall.

Muncie, Avondale.—1917-'18, G. N. Calloway; 1919, E. B. Westhafer; 1920-'22, J. W. Gibson; 1923-'24, J. H. Palmer; 1925-'29, B. H. Franklin; 1930-'31, A. F. Hogan; 1932-'36, J. W. Gibson; 1937-'44, R. E. Boyle; 1945-'49, D. B. Jennings; 1950, L. I. Sommer; 1951-'56, L. M. Hile.

Muncie, Normal City, College Avenue.—1917-'19, Preston Polhemus; 1920-'24, D. C. Beatty; 1925-'30, W. E. Pittenger; 1931-*changed to College Avenue*-1939, E. E. Franklin; 1940-'45, C. C. Ford; 1946-'48, R. W. Graham; 1949-'51, V. W. Hinckley; 1952-'56, Donald Barnes; 1956, Associate, C. G. Cook.

Muncie, Gethsemane.—1955-'56, Sheldon Duecker.

Muncie, High Street.—1917-'20, D. T. Stephenson; 1921-'24, H. D. Ketcham; 1925-'34, C. H. King; 1935-'36, J. W. G. Fast; 1937-'48, A. W. Pugh, 1948, associate, E. H. Bergwall; 1949-'54, N. S. Jeffery; associate, 1949-'51, J. M. Ratcliff; 1952, R. A. Burchfield; 1953-'56, J. T. Hodson; pastor, 1956, H. D. Neel.

Muncie, Madison Street.—1917, D. S. Jones; 1918-'20, J. S. Newcombe; 1921-'24, J. H. Runkle; 1925-'30, G. H. Myers; 1931-'32, G. L. Conway; 1933-'36, J. B. Sparling; 1937-'48, W. H. Harrison; 1949-'51, E. S. Morford; 1952-'55, Gail Davis.

Muncie, Main Street.—1940-'41, J. V. Siberal; 1942-'45, A. E. Habgood; 1946-'49, Travis Purdy; 1950-'54, A. L. Clarke; 1955-'56, F. R. Hill.

Muncie, Morningside.—1938-'40, C. W. Shoemaker; with Luray, 1941-'42,

R. R. Johnson; 1943-'45, *alone*, K. E. Maynard; 1946-'50, O. P. VanY; 1951-'52, J. H. Evans; 1953-'54, A. M. Christie; 1955-'56, L. B. Sharp.

Muncie, Twentieth Street, St. Paul.—1953, W. V. Sleamaker, *name changed to St. Paul*, 1954; 1955-'56, C. A. McCallister.

Muncie, Whiteley.—1917-'18, B. R. Pogue; 1919-'20, W. O. Moulton; 1921-'22, M. C. Oliver; 1923, W. W. Rose; 1924-'27, G. V. Saunder; 1928-'30, M. B. Graham; 1931-'34, D. A. J. Brown; *with Mt. Zion*, 1935-'36, Robert Dennis; 1937-'39, H. M. Jones; 1940, John Branch; 1941-'43, George Manley; 1944-'46, L. B. Sharp; 1947-'48, J. H. McCord; 1949, Robert West; *Whitely, alone*, 1950-'51, Jack Stephenson; *with New Bethel*, 1952-'53, Henry Uhrick.

Nappanee.—1917-'18, R. E. Zeigler; 1919-'22, R. R. Detweiler; 1923-'25, T. S. Haddock; 1926-'29, C. A. McPheeters; 1930-'34, R. J. Burns; 1935-'36, R. H. Wehrly; 1937-'39, J. F. Seelig; 1940-'43, A. R. Sanks; 1944-'46, H. A. P. Homer; 1947-'49, K. E. Smith; 1950-'55, Donald Jennings; 1956, A. B. Rice, II.

New Bethel.—1951, Henry Uhrick; 1954-'56, Richard Clark.

New Burlington.—1917, Edward Antle; 1918-'21, B. E. Jones; 1922, Loren Ross; 1923-'24, O. A. Knox; 1925-'27, H. V. Cummins; 1928-'31, C. A. Mills; 1932-'34, G. W. Bailor; 1935, John McCreery; 1936-'38, *with New Bethel*, Lee Manley; 1939-'40, C. M. Smith; 1941, R. W. Schumm; 1942, R. L. Wilson; 1943-'45, Kenneth Holdzkom; 1946-'47, Guy Johnson; 1948-'49, L. M. Pierce; 1950-'52, C. C. Wischmeier; 1953-'54, John McCord; 1955-'56, K. E. Maynard.

New Castle, First.—1917-'21, W. W. Wiant; 1922-'26, J. F. Edwards; 1927-'30, L. W. Kemper; 1931-'33, F. E. Fibley; 1934-'38, W. W. Robinson; 1939-'44, S. H. Turbeville; 1945-'52, G. D. Greer; 1953-'56, J. T. Frost.

New Castle Circuit.—1921, F. M. Westhafer; 1922, O. W. French; 1923-'24, O. P. VanY; 1925, J. C. Irwin; 1926-'27, A. E. Helm; 1928-'29, D. B. Jennings; 1930-'32, Gail Davis; 1933-'34, L. W. Eller; 1935-'36, C. L. Rees; *Trinity*, 1937-'40, C. L. Rees; 1941-'43, W. A. Saunders; *with Sugar Grove*, 1944-'47, H. M. Thrasher; 1948-'51, Guy Johnson; 1952-'53, L. G. Rasmusen; 1954-'56, Robert Jackson.

New Haven.—1917-'19, H. C. Powell; 1920-'26, E. L. Jones; 1927-'28, Thomas Davies; 1929-'33, A. R. Sanks; 1934-'39, E. B. Megenity; *Grace*, 1940-'41, A. M. Cottingham; 1940, *Calvary*, Otis Jones; 1941, R. W. Fibley; *Grace and Calvary*, combined, 1942-'46, T. B. Morris; 1947-'52, Gail Davis; 1953-'56, J. W. Sayre.

New Paris.—1917, J. C. Woodruff; 1918-'19, J. O. Hochstedler; 1920-'21, David Wells; *with Jamestown*, 1922-'23, J. W. Gruber; 1924-'26, H. E. Wright; *with Benton*, 1927-'31, R. J. Hutsinpillar; 1932-'34, E. M. Foster; 1935-'36, J. M. Stewart; 1937-'39, C. C. Collins; 1940-'43, C. W. Kocher; 1944-'46, H. K. Fox; 1947, C. A. Byrt; 1948-'52, E. J. Arthur; 1953-'56, E. H. Grant, Jr.

Nevada.—1935, A. T. Hollingsworth.

New Waverly.—1917, John Parker; 1918, A. J. Duryee; 1919, W. B. Duncan; 1920, O. B. Lyons; 1921, J. H. Brown; 1922-'23, F. Willey; 1924-'25, J. T. Hunt; 1926, C. F. Ault; 1937, W. A. Sanders.

Noblesville.—1917-'19, C. E. Line; 1920-'21, O. A. Trabue; 1922-'25, H. S. Nickerson; 1926-'30, M. O. Lester; 1931, U. S. A. Bridge; 1932-'35, A. W.

Pugh; 1936-'41, H. A. P. Homer; 1942-'44, E. J. Wickersham; 1945-'46, W. W. Robinson; 1947-'49, W. W. Deyo; 1950-'54, F. R. Hill; 1955-'56, P. B. Stephenson.

Noblesville Circuit.—1917, H. D. Kirk; 1918, L. C. McFarlin; 1919-'21, K. E. Maynard; 1922-'23, J. Collier; 1924-'25, G. W. Thomas; 1926-'28, C. B. Thomas; 1929-'33, R. E. Boyle; 1934, Arlington Singer; 1935-'36, D. M. Church; 1937-'38, H. D. Conway; 1939-'40, Edgar Moore; 1941-'43, W. J. Doyle; 1944-'47, R. L. Wilson; 1948, R. M. Hochstedler; 1949, B. C. Skinner; 1950, L. M. Pierce; 1951-'52, O. P. VanY; 1953-'54, Forest Crum; 1955-'56, Wilmer K. McMahan.

North Manchester.—1917-'18, J. J. Fischer; 1919-'25, B. M. Becholdt; 1926-'29, R. C. Plank; 1930-'35, Herbert Boase; 1936-'37, D. C. Beatty; 1938-'41, M. C. Wright; 1942-'44, G. D. Greer; 1945-'47, G. H. Jones; 1948-'51, D. C. Elson; 1952-'56, O. A. Manifold.

North Webster.—1917, W. B. Morgan; 1918-'21, V. L. Clear; 1922-'24, E. M. Foster; 1925, J. M. Stewart; 1926-'28, Arlington Singer; 1929-'30, A. D. Burkett; 1931-'36, J. S. Denbo; 1937-'42, J. W. Gibson; 1943-'45, J. A. Leatherman; *with Morris Chapel*, 1946-'49, J. W. Rhine; 1950-'53, George Manley; *alone*, 1954-'56, J. T. Wood.

Ogden.—1943, Maurine Fisher; *with Greensboro*, 1944-'55, Maurine Fisher.

Onward.—1951, Roy Wrigley, Jr.; 1952, Everett Reingeisen; 1956, Le-Roy Myers.

Orland.—1917-'18, J. K. Wyant; 1919, E. J. Maupin; 1920-'23, B. D. Nysewander; 1924, A. P. Uphoff; 1925-'26, R. A. Fenstermacher; 1927-'28, R. A. Shumaker; 1929-'30, H. E. Forbes; 1931-'35, L. L. C. Wisner; 1936-'37, E. L. Jaycox; *with Nevada Mills*, 1938-'39, J. H. Brown; 1940-'41, W. B. Fallis; 1942-'43, R. R. Rice; 1944, E. J. Arthur; 1945-'49, E. L. Johnston; 1950-'52, K. R. Thompson; 1953-'54, Dale Work; 1955, George Bredemeier; 1956, J. J. Thomas.

Osceola.—1917-'18, J. M. Jordan; 1919-'20, W. H. Menaugh; 1921-'24, J. H. Royer; 1925-'26, C. M. Vawter; 1927, C. L. Robinson; 1928-'29, F. D. Wilde; 1930-'33, V. O. Vernon; 1934-'36, K. E. Maynard; 1937-'40, G. W. Brunner; 1941-'46, L. W. Eller; 1947-'51, G. A. Snider; 1952, P. H. Jefferies; 1953-'56, P. L. Stephens.

Ossian.—1917-'20, W. E. Hamilton; 1921, M. B. Graham; 1922-'24, W. T. Daly; 1925-'26, Preston Polhemus; 1927-'31, G. A. Snider; 1932-'34, C. A. Hile; 1935-'38, A. G. Simmons; 1939-'44, W. L. Hall; *with Kingsland, except* 1949, 1945-'49, L. I. Sommer; 1950-'55, R. E. Green; 1956, H. H. Patterson.

Ossian Circuit.—1922, L. L. C. Wisner; *with People's Chapel*, 1924-'28, K. A. Hawkins.

Oakland.—1938, F. W. Boyles.

Otterbein.—1919, J. E. Jensen.

Parker.—1917-'18, C. B. Sweeney; 1919, A. W. Smith; 1920-'24, C. S. Miller; 1925-'26, E. E. Lutes; 1927-'30, E. L. Jones; 1931-'35, N. E. Smith; 1936-'40, B. D. Nysewander; 1941-'45, E. F. Landrey; 1946-'50, E. B. Me-genity; 1951-'55, K. B. Lininger; 1956, W. R. Schmelzer.

Pendleton.—1917-'18, J. A. Patterson; 1919-'27, J. O. Powell; 1928-'30, D. C. Beatty; 1931-'32, J. H. Palmer; 1933-'36, J. F. Seelig; 1937-'41, R. H.

Wehrly; 1942-'43, M. C. Wright; 1944-'46, C. C. Wischmeier; 1947-'56, L. W. Eller.

Pennville.—1917-'18, A. F. Hogan; 1919, R. C. Ballard; 1920-'21, L. H. Ice; 1922, Millard Pell; 1923-'25, H. L. Adams; 1926-'29, J. A. Land; 1930-'33, W. E. Hamilton; 1934-'36, C. W. Myers; 1937-'40, C. A. Hile; 1941-'42, Lewis Wilson; 1943-'44, C. A. Hile; 1945-'52, R. S. Brown; 1953-'56, J. H. Brown.

People's Chapel.—1933-'35, Warren Hamm.

Perkinsville.—1917, B. E. Jones; 1918, J. L. Williams; 1919-'21, R. C. Richardson; 1922, K. E. Maynard; 1923, E. P. Schrock; 1924-'25, Arlington Singer; 1926-'27, F. S. Burns; 1928-'31, Claudius Pyle; 1932-'33, J. W. Cox; 1934-'35, C. V. Clifton; 1936-'38, R. J. Hutsinpillar; 1939-'40, B. F. Stroh; 1941, G. R. Humerickhouse; 1942, A. D. Giles; 1943-'45, O. P. VanY; 1946, J. H. McCord; 1947, Thurman Addison; *with Beall's Chapel*, 1948, William Fraser; 1949-'50, P. L. Stephens; 1951-'53, C. J. Kerlin; 1954, C. C. Conn; 1955-'56, H. Forest Crum.

Peoria.—1919-'20, A. R. Sanks; 1921-'23, C. O. Windoffer; 1924-'26, C. W. Myers; *with Somerset*, 1927-'28, A. D. Burkett.

Peru.—1917-'18, C. H. Smith; 1919-'21, F. F. Thornburg; 1922-'24, Charles Tinkham; 1925-'30, A. H. Backus; 1926-'29, C. R. Thornburg, nominal; 1931-'33, Benjamin Kendall; 1934-'41, V. L. Clear; 1942-'44, J. E. Porter; 1945-'48, E. S. McKee; 1949-'52, E. E. Lawshe; 1953-'56, A. C. Underwood.

Philadelphia.—1917-'19, E. L. Gates; 1920, V. E. Stoner; 1921, F. C. Knowles; 1922, J. B. Vickery; 1923, C. W. Fisk; 1924, C. H. Gruber; 1925-'26, C. A. Cragun; 1927, E. M. Talley; 1928-'29, E. E. Lawshe; 1930-'31, R. W. Blanchard; 1932-'34, A. S. Clark; 1935-'37, E. C. Fisher; 1938-'39, Samuel Emerick; 1940, Marshall Lucas; 1941-'42, Dwight Nysewander; *with Ingalls*, 1943-'46, C. E. McClarnon; 1947-'49, J. A. Rawlins; 1950, Stanley Hall; 1951-'53, A. C. Hoover; 1954-'55, Thomas Swantner; 1956, Mark Graham.

Pierceton.—1917, G. F. Hubbart; 1918-'20, G. E. Whitten; 1921, J. H. Richardson; 1922-'23, A. L. Lamport; 1924-'26, G. A. Snider; 1927-'28, Sherman Powell; 1929-'30, F. R. Hill; 1931-'35, J. E. Lawshe; 1936-'39, G. B. Dunham; 1940-'43, G. W. Thomas; 1944-'47, V. E. Stoner; 1948-'51, E. H. Saunders; 1952-'53, J. P. Aebersold; 1954-'56, C. E. McClarnon.

Pleasant Grove (Kokomo District).—1936, A. C. Hoover; 1937, Myron Morris; 1938-'39, B. W. Mayfield; 1940-'42, G. H. Lee; 1943, Stanley Smith; 1944, Tom Norris; 1945, R. M. Hochstedler; *with White Chapel*; 1949, John Wise; 1950, James King; 1951, David Saunders; 1952, Ralph Baker; 1953-'54, Richard Walker; 1955, C. P. Hert; 1956, Terry Everett.

Pleasant Grove (Muncie District).—1937-'38, Myron Morris; 1939, B. W. Mayfield; 1952, Thomas Murphy; 1953, J. B. Willyard; 1954-'55, Mark Graham; 1956, David Ancil.

Pleasant Mills.—1917, G. L. Conway; 1918-'19, K. R. Thompson; 1920-'23, E. J. Maupin; 1924-'27, F. A. Shipley; 1928-'29, A. E. Burk; 1930-'31, F. S. Burns; 1932-'33, J. M. Pynchon; 1934-'36, C. E. Smith; *with Salem Chapel*, 1937-'38, Alva Barr; 1939-'42, R. J. Johnson; 1943-'47, Seth Painter; 1948, R. R. Johnson; 1949-'50, R. W. Parsley; 1951-'52, H. T. Shady; 1953-'55, H. A. Davis; 1956, Billy Springfield.

Point Isabel.—1917, C. B. Thomas; 1918-'20, Arlington Singer; 1921-'22, J. O. Campbell; 1923-'25, G. A. P. Jewell; 1926-'27, J. F. Blocker; 1928-'30, E. H. Saunders; 1931, T. J. Cotton; 1932, W. W. Deyo; 1933, M. L. Jones; 1934-'37, J. H. Brown; *with Rigdon*, 1938-'40, H. F. Blakley; 1941-'45, C. L. Rees; 1946-'47, A. D. Giles; 1948-'49, F. E. White; 1950-'53, R. J. Johnson; 1954-'56, J. R. Pheneger.

Poneto.—1917, L. G. Carnes; 1918, E. E. Wright; 1919, E. M. Foster; 1920, H. A. Clugston; 1921-'22, J. M. Stewart; 1923, J. K. Wyant; 1923-'25, J. H. French; 1926-'27, H. E. Forbes; 1928-'31, L. L. C. Wisner; 1932, E. O. Johnson and J. W. McKnight; 1933, J. C. Bean; 1934-'35, H. D. Neel; 1936-'37, K. E. Smith; 1938, P. B. Stephenson; 1939-'41, C. J. Steele; 1942-'44, R. L. O'Dell; 1945, Ferris Woodruff; 1946-'47, J. M. Omerod; 1948, Homer Studebaker; 1949-'51, M. M. Morgan; 1952, W. P. Thorn; 1953-'55, Guy Johnson; 1956, R. S. Brown.

Portland.—1917-'18, A. S. Preston; 1919, M. S. Marble; 1920-'24, W. E. Hogan; 1925-'28, E. E. Trippier; 1929-'33, H. R. Carson; 1934-'41 (First).—E. J. Wickersham; 1942-'45, D. C. Beatty; 1946-'52, A. E. Habgood; 1953-'55, E. M. Talley; 1956, V. V. Bjork.

Portland Circuit.—1917, Henry Lacy; 1918-'19, E. E. Franklin; 1920, J. H. French; 1921-'22, Weber Roahrig; 1923, E. C. Elmore; 1924-'25, A. A. Turner; 1926-'29, Dawson Liggett; 1930, E. S. McKee; 1931-'32, Leonard Wright; 1933-'36, R. S. Brown; 1937-'38, Alfred Hunter; 1939, Robert Hollingsworth; 1940-'41, Glen Hershberger; 1942-'44, H. J. VanVorce; 1945-'46, P. J. Johnson; 1947-'48, C. E. Smith; 1949-'50, Fred Vincent; 1951, Harold Oeschle, Jr.; 1952, Wayne Fox; 1953-'56, Charles Dunmoyer.

Prairie.—*with Bethel*, 1953-'54, James Glebe; 1955, Kenneth Towsley.

Preble Circuit.—1950-'52, F. H. Kise; 1953-'54, H. T. Shady, 1955-'56, A. M. Christie.

Prospect Circuit.—1923, L. G. Murray; 1924-'25, I. L. Pusey; 1926-'27, W. Baldwin; 1928, R. Preston; 1929-'30, George Dowden.

Ray.—1917, K. R. Thompson; 1918, B. D. Nysewander; 1920-'21, J. A. Morrison; 1922-'23, G. A. Snider; 1924-'27, W. M. Hollopetter; *with Jones Chapel*, 1928-'30, R. S. Brown; 1931-'33, L. E. Clayton; 1934-'35, E. L. Jaycox; 1936-'38, 1944-'45, A. A. Turner; 1939-'40, C. D. Pyle; 1941, L. E. Clayton; 1942, John McMath; 1943, D. F. Hamilton; 1946, Dale Ferris; 1947-'50, W. B. Fallis; *with York*, 1951, Mark Rader.

Redkey.—1917-'18, D. V. Williams; 1919-'20, J. S. Phillips; 1921-'24, B. H. Franklin; 1925-'30, U. S. Hartley; 1931-'34, E. L. Jones; 1935-'36, G. H. Myers; *First*, 1937-'41, T. B. Morris; 1942-'44, E. S. McKee; 1945-'46, R. J. Burns; 1947-'50, C. G. Cook; 1951-'56, L. I. Sommer.

Redkey Circuit.—1923-'24, G. W. Martin; 1925-'26, L. M. Bonner; 1927, E. M. Kellar; 1928-'29, G. G. Girton; 1930, E. L. Miller; 1931-'33, C. C. Collins; 1934-'36, Elmer Polk; 1937, Loren Helm; 1938, Guy Burgener; 1939, Aldine Lantis; 1940-'42, Homer Pumphrey; 1943, H. L. McCord; 1944-'56, Arlo Vandlen; 1947-'50, C. B. Sweeney; 1951, Mansfield Hunt; 1952-'55, Richard Applegate, W. G. Davidson; 1956, T. F. Stidham.

Richland Chapel.—1917, H. A. Wann; 1918, A. K. Love; 1919-'20, Edgar Moore; 1921, A. G. Cox; 1922-'25, John Parker; 1926, E. H. Taylor; 1927-'28, C. L. Schwartz; 1929-'30, A. E. Scotten; 1931-'33, P. E. Bollinger; 1934-'36,

T. V. Stout; 1937-'40, W. N. Burton; 1941-'46, L. F. Ulmer; 1947-'48, L. L. C. Wisner; 1949-'50, W. L. Skinner; 1951-'56, J. O. Hochstedler.

Richmond, First.—1917-'19, R. L. Semans; 1920-'24, R. W. Stoakes; 1925, J. F. Porter (*First and Grace combined to form Central.*)

Richmond, Central.—1926-'30, J. I. Jones; C. R. Stockinger, assistant in 1928; 1931-'34, O. T. Martin; 1935-'39, C. B. Croxall; 1940-'42, F. E. Fribley; 1943-'48, H. J. Brown; 1949-'56, R. W. Fribley; co-pastor, 1952, E. J. Wickersham; 1953, W. S. Saunders; 1953-'54, Minister of Education, Glen Siferd, Jr.

Richmond, Grace.—1917-'18, H. L. Overdeer; 1919-'24, A. H. Backus; 1925, W. B. Freeland.

Richmond, Third Church.—1917, J. C. Erwin; 1918-'19, L. P. Pfeiffer; 1920-'23, E. L. Gates.

Richmond, Trinity—1924-'26, R. L. Wilson; 1927-'30, Preston Polhemus; 1931-'35, E. B. Megenity; 1934-'35, U. S. Hartley; 1936-'40, Dale Stackhouse; 1941-'43, J. S. Denbo; 1944-'48, P. B. Stephenson; 1949-'51, E. W. Sharp; 1952-'54, F. H. Argelander; 1955-'56, E. L. Jaycox.

Ridgeville.—1917-'18, D. C. Beatty; 1919-'20, G. E. Hughes; 1921-'22, F. A. Armstrong; 1923-'26, C. W. Anderson; 1927-'28, C. E. Smith; 1929-'33, C. W. Fisk; 1934-'35, H. T. Shady; 1936-'38, W. B. Whealy; 1939-'42, W. O. Power; 1943-'45, R. R. Johnson; 1946, R. W. Fribley; 1947-'48, J. M. Hunt; 1949-'50, P. J. Williams; 1951-'52, J. A. Morrison; 1953-'55, R. S. Brown; 1956, Charles Rutherford.

Rigdon.—1921-'23, S. F. Harter; 1924, A. D. Burkett; W. H. Baumbaugh; 1925-'26, E. C. Fisher; 1927-'28, C. W. Fisk; 1929-'32, M. L. Jones.

Roann.—1917-'18, C. W. Montgomery; 1919-'20, J. H. Brown; 1921-'23, C. A. Byrt; 1924-'25, E. H. Taylor; 1926-'27, H. W. Park; 1928-'30, M. C. Morrow; *with Paw Paw*, 1931-'35, L. M. Hile; 1936-'37, R. F. Hart; 1938-'40, R. W. Fribley; 1941-'44, B. R. Collins; 1945-'47, R. J. Johnson; 1949-'51, H. L. McCord; 1952, William Dunkin; 1953-'55, H. F. Schram; 1956, Elmer Copley.

Roanoke.—1917, J. F. Blocker; 1918-'20, C. B. Thomas; 1921-'23, C. E. Smith; 1924-'26, Sherman Powell; 1927-'29, C. W. Shoemaker; 1930-'36, D. C. Souder; 1937-'41, A. E. Habgood; 1942-'44, G. L. Farrow; 1945-'49, G. W. Brunner; 1950-'55, V. V. Bjork; 1956, C. E. Taylor.

Roanoke Circuit.—1922, H. P. Young.

Roll.—1918-'19, G. F. Osburn; *with Grant*, 1920-'21, E. M. Gilbertson; 1922, H. P. Young; 1923, J. S. Denbo; 1924-'25, W. H. Baumbaugh; 1926, M. I. Martin; 1927-'28, C. E. Parsons; 1929-'30, William McNeil; 1931, C. E. Taylor; J. B. Gates; 1932-'33, J. E. Lohnes; 1934, J. F. Stephenson; 1953-'54, J. J. Thomas; 1955, Robert Morgan; 1956, William Kendall.

Rome City.—1919-'20, J. H. Royer; 1921-'23, R. J. Hutsinpillar.

Russiaville.—1917, J. F. Edwards; 1918, G. W. Martin; 1919-'20, A. K. Love; 1921, U. S. Hartley; 1922-'24, W. E. Loveless; 1925-'27, J. F. Stephenson; 1928-'29, C. W. Montgomery; 1930-'36, C. E. Dunlap; *with Shiloh*, 1937-'38, E. E. Lutes; 1939-'41, L. L. C. Wisner; 1942-'44, L. E. Clayton; 1945-'48, D. M. Liggett; 1949-'55, R. R. Helms; 1956, LeRoy DeLong.

Saint Joe and Taylor.—1919, J. M. Stewart; 1920-'21, E. E. Wright; 1922, D. H. Stoakes; 1923, W. M. Holloper; 1924, *with Scipio*, 1925, D. Fisher; 1926, *St. Joe and Taylor*, C. M. Holloper; 1927, R. E. Reed; 1932-'33, K. A.

Hawkins; 1934-'37, J. H. Royer; *St. Joe with Munson Chapel*, 1944-'46, J. M. Stewart; 1947-'49, M. C. Wright; 1950, Robert Spoolstra; *St. Joe, alone*, 1950, Robert Spoolstra; 1951, Elmer Thorpe; *with Robinson Chapel*, 1952-'54, J. R. Boggs; 1955-'56, J. J. Babbitt.

Salem (Fort Wayne District).—1931, J. E. Lohner.

Salem (Wabash District).—*with Ijamsville*.—1938-'39, Edward Bruerd; *Salem, alone*.—1940-'42, J. H. Pusey; 1943-'46, E. E. Lutes; 1947-'48, Cletus Hirschy; 1949-'51, Warren Lewis; *with Ijamsville*, 1952-'53, Tom Swantner; 1954, John Hinkle; 1955-'56, Donald Love.

Salamonia.—1917-'19, J. A. Land; 1920-'21, A. E. Scotten; 1922, R. J. Johnson; 1923, J. B. Vickery; 1924, Fred Brewster; 1925-'26, W. P. Thorne; 1927-'29, A. R. Noland; 1930-'31, L. Myers.

Santa Fe.—1917-'21, E. C. Fisher; 1922-'23, Arlington Singer; 1924-'26, E. A. Bunner; 1927, J. R. Elson; 1928-'29, F. S. Burns; 1930, J. W. Reynolds; 1931-'32, H. W. Park; *with McGrawsville*, 1933-'35, H. W. Park; *Santa Fe Circuit*, 1936-'38, F. S. Young; *with McGrawsville and Amboy*, 1939-'41, C. E. Smith; 1942-'44, D. M. Liggett; 1945, W. J. Simpson; 1946-'48, E. W. Sharp; 1949, M. I. Simon; 1950-'51, Reynold Bohleen; 1952-'54, Tom Weigand; 1955-'56, J. M. Byrd.

Saratoga.—1917-'18, L. L. Pfeiffer; 1919, C. S. Miller; 1920, A. W. Smith; 1921-'24, E. D. Imler; 1925-'27, R. M. Criswell; 1928-'31, H. L. Liddle; 1932-'34, E. M. Talley; 1935-'37, H. V. Cummins; *with Deerfield*, 1938-'42, H. T. Miller; 1943-'50, Milton Persons; 1951-'54, W. B. Arthur; 1955-'56, Fred Vincent.

Scircleville.—1919, C. A. Allison; 1920, R. Hutchens; 1921-'22, C. Pond.

Sedwick.—1940-'42, Roy Helms, *with Boxley*, 1943, Roy Helms; *alone*, 1950-'53, Benjamin Kendall; 1954, Glen Blickendorfer; *with Hortonville*, 1955, Paul Taylor; 1956, Warren Johnson.

Selma.—1917-'18, V. B. Hargitt; 1919, E. E. DeWitt; 1920-'21, E. B. Westhafer; 1922-'25, M. B. Graham; 1926-'32, J. B. Sparling; 1933-'35, W. L. Hall; 1936-'39, G. W. Thomas; 1940-'44, R. L. Gorrell; 1945-'51, G. L. Farrow; 1952, Floyd Blake; 1953-'56, V. E. Stoner.

Sharpsville.—1917-'19, L. G. Jacobs; 1920-'23, H. C. Powell; 1924-'26, J. J. Fred; 1927-'29, R. W. Graham; 1930-'33, C. W. Montgomery; 1934-'35, G. W. Thomas; 1936-'40, R. A. Fenstermacher; 1941-'45, R. E. Davison; 1946-'47, C. H. Jennings; 1948-'50, H. M. Thrasher; 1951-'53, C. G. Cook; 1954-'56, B. E. Antle.

Sheridan.—1917, E. S. Riley; 1918-'21, J. I. Jones; 1922-'25, C. A. McPheeters; 1926-'27, H. A. Clugston; 1928-'31, E. R. Garrison; 1932-'33, H. A. Kirk; 1934-'37, A. R. Sanks; 1938-'43, E. E. Kaufman; 1944-'46, C. W. Kocher; 1947-'50, L. M. Hile; 1951-'55, C. E. Taylor; 1956, R. R. Johnson.

Shidler.—1917, O. B. Young; 1918, E. L. Miller; 1919-'20, J. L. Williams; 1921-'22, J. F. Stephenson; 1923, G. V. Saunders; 1924, L. C. Schindle-decker; 1925-'27, O. P. VanY; 1928, F. A. Shipley; 1929-'30, B. F. Hornaday; 1931, Marvin Stuart; 1932-'33, Ralph Keesaer; 1934-'35, C. A. Mills; *Circuit*, 1936-'38, W. P. Thorn; 1939, R. J. Hutsinpillier; 1940, R. J. Hicks; 1941-'42, Loren Helms; 1943, F. S. Young; 1944-'45, H. L. McCord; 1946-'49, J. M. Baker; 1950-'52, E. L. Johnston; 1953-'54, Ralph Cummings; 1955-'56, C. C. Conn.

Shiloh-Pleasant Grove (Muncie District).—1934, J. N. McCreery.

Shiloh (Kokomo District).—1956, Howard Cress.

Shipshewana.—1943-'44, Edward Bruerd; 1945-'46, P. I. Irwin; 1947-'51, H. K. Fox; 1952-'54, A. R. Noland; *with Scott*, 1955-'56, W. L. Skinner.

Shirley.—1917, F. Chelan; *with Wilkinson*, 1918, G. E. Hughes; 1919-'21, R. L. Wilson; 1922-'23, J. F. Blocker; 1924-'25, C. E. Fisk; 1926-'27, Don Jennings; 1928-'29, R. W. Blanchard; 1930, H. T. Heironimous; 1931-'33, A. D. Burkett; 1934-'38, F. S. Burns; 1939, J. A. Miller; 1940-'42, Milton Persons; *Circuit*, 1943-'45, O. A. Manifold; 1946-'48, J. R. Richey; 1949-'51, A. E. Helm; 1952, L. G. Miller; 1953, F. H. Kise; 1954-'55, W. H. Likins; 1956, P. A. Trumbauer.

Silver Lake.—1917, Arlington Singer; 1918, J. F. Blocker; 1919, C. E. Smith; 1920, W. M. Smith; 1921-'22, J. L. Sturgell; 1923-'26, F. S. Young; 1926-'34, E. H. Kennedy; 1935-'37, L. B. Sharp; 1938-'39, H. W. Park; 1940-'42, Edward Bruerd; 1943-'45, Harley Carbaugh; 1946-'48, A. G. Neal; 1949, W. L. Mitchell; 1950, Thomas Rhoades; 1951-'53, C. A. Trumbauer; 1954-'56, W. B. Bullis.

Sims.—1917-'19, A. L. Myers; 1920, K. B. McCoy; 1921-'22, J. F. Seelig; 1923, Henry Lacy; 1924-'25, E. J. Hulst; 1926-'28, H. P. Young; 1929-'30, R. F. Hart; 1931, Ora Brock; 1932-'33, W. E. Whitlock; 1934-'39, G. L. Clapsaddle; 1940-'42, O. C. Bogue; *with Nevada*, 1953, William Pickering; 1954-'55, R. E. Coffey; *alone*, 1956, John Pattison.

Sims and West Liberty.—1943, Phillip Harshbarger; 1944-'45, Robert Spoolstra; 1946-'47, LeRoy Myers; 1948, W. R. Anderson; *alone*, 1949, C. A. Baker; 1950, Charles Starkweather; *with Nevada*, 1951-'52, Charles Starkweather.

Somerset.—1929-30, J. M. Pynchon; *with Peoria*, 1931-'35, E. J. Glendenning; 1936-'37, E. J. Hulst; 1938-'42, Garry Browne; 1943-'44, R. J. Johnson; 1945, E. R. Lewis; 1946-'49, J. T. Wood; 1950-'51, L. B. Sharp; 1952-'56, Garry Browne.

South Milford.—1917, V. L. Clear; 1918-'19, R. W. Michel; 1920, J. K. Wyant; 1921, E. L. Albright; 1922-'23, F. D. Wilde; 1924-'25, L. M. Hile; 1926-'27, F. D. Wilde; 1928-'29, F. A. Armstrong; 1930, E. M. Dunbar; 1931-'34, J. M. Stewart; 1935-'38, L. W. Eller; 1939-'42, Alfred Hunter; 1943-'46, C. M. Blake; 1947-'49, H. B. Bachert; 1950-'52, J. S. Hand; 1953-'55, M. J. Blaising; 1956, D. C. Nelson.

South Whitley.—1917-'20, M. L. Hardingham; 1921-'23, John Phillips; 1924-'25, J. E. Jensen; 1926-'28, O. C. Bogue; 1929-'32, V. E. Stoner; 1933-'34, H. V. Cummins; 1935-'38, E. M. Talley; 1939-'41, H. C. Powell; 1942-'45, C. H. Simons; 1946-'51, M. C. Morrow; 1952-'53, E. J. Arthur; 1954, R. J. Johnson; 1955-'56, Henry Uhrick.

Spencerville.—1917, E. A. Emmons; 1918, Glen Bryan; 1919, E. E. Wright; 1920, E. L. Albright; 1921, H. A. Clugston; 1922-'23, Fred Brewster; 1924-'27, R. S. Brown; 1928-'29, T. J. Cotton; 1930-'31, Homer Studebaker; 1932-'33, H. J. Brown; 1934, J. S. Newcombe; 1935, F. A. Ruder; 1936-'40, L. E. Clayton; *with Concord*, 1941-'43, L. B. Sharp; 1944, Mason Buckner; 1945-'49, D. R. Salisbury; 1950-'53, E. J. Gilford; 1954-'55, Wayne Baxter; 1956, Henry Webber.

Spiceland.—1917, E. A. Bunner; 1918-'22, C. W. Anderson; 1923-'27,

F. A. Armstrong; 1928-'29, E. S. McKee; 1930-'36, Dawson Liggett; 1937-'38, J. F. Cottingham; 1939-'40, George Manley; 1941-'42, Paul Brown; 1943-'44, Lewis Wilson; 1945, J. S. Denbo; 1946-'52 (half year), W. O. Power; 1952 (half year), G. C. Hershberger; 1953-'56, R. M. Hochstedler.

Strawtown.—1930, J. L. Hopkins.

Stroh.—1917, F. Hershberger; 1918, Garfield Dawes; 1919, L. H. Hershberger; *with Mongo*, 1921, V. C. Huneryager; 1922-'23, C. L. Rees; 1924-'25, Clarence Ferris; 1927, Glen Dillingham.

Sugargrove.—1956, Emory Reece.

Summitville.—1917-'18, C. G. Yeomans; 1919, V. B. Hargitt; 1920, J. W. Gruber; 1921-'22, J. R. Stelle; 1923-'27, W. H. Harrison; 1928, W. E. Loveless; 1929-'36, R. E. Boyle; 1937-'40, J. S. Denbo; 1941-'44, D. B. Jennings; 1945-'46, A. C. Watson; 1947-'49, G. W. Thomas; 1950-'51, C. V. Clifton; 1952-'56, Edward Antle and (1956) L. D. Wyatt.

Summitville Circuit.—1918-'19, R. J. Hutsinpillar; 1920-'21, J. W. Rose; 1922, R. C. Richardson; 1923, J. T. Briggs; 1924, E. Briggs; 1925, B. Osborn; 1926, Garry Browne.

Swayzee.—1917, A. M. Wickam; 1918-'19, H. L. Liddle; 1920-'22, Thomas Davies; 1923-'24, I. R. Godwin; 1925, Edward Antle; 1926-'29, C. S. Miller; 1930-'32, O. J. Beardsley; 1933-'35, V. E. Stoner; 1936-'42, J. E. Lawshe; 1943, J. R. Stelle; 1944-'47, M. R. Seeger; 1948-'49, L. A. Wilson; 1950-'51, C. P. Hert; 1952-'54, H. L. McCord; 1955-'56, Joseph Hanawalt.

Sweetser.—1917-'18, A. D. Burkett; 1919, J. L. Murr; 1920, L. Miller; 1921, J. C. Valentine; 1922-'23, F. P. Petersime; 1924-'26, D. C. Souder; 1927-'28, A. G. Simmons; 1929, C. B. Sweeney; 1930-'34, Travis Purdy; 1935-'38, W. O. Power; 1939-'40, W. B. Whealy; *with Herbst*, 1941-'44; 1945-'46, James Wilkins; 1947-'51, William Simpson; 1952-'53, J. E. Lawshe; 1954-'56, C. O. Tucker.

Syracuse.—1917, W. E. Hogan; 1918-'24, F. H. Cremean; 1925-'28, J. H. Royer; 1929-'34, A. J. Armstrong; 1935-'40, Travis Purdy; 1941-'43, W. W. Deyo; 1944-'49, C. M. Fawns; 1950-'52, R. A. Fenstermacher; 1953-'56, W. N. Greene.

Tamarack.—1947-'49, John Branch; 1950, Mark Blaising; 1951, Robert Bickle; 1952-'53, Joe Sheperd; 1954, Vernell Chapman; 1955, Arthur Irwin; 1956, Ronald Layton.

Taylor and Robinson.—1955-'56, Richard Applegate.

Tippecanoe.—1917, H. W. Park; 1918-'20, A. P. Teter; 1921-'22, S. L. Yoder; *with Burket*, 1923-'24, J. P. Chamness; 1925, E. L. Dustman; 1926, L. Stevens; 1927, B. F. Hornaday; 1928-'29, C. H. Jennings; 1930, L. E. Clayton; 1931-'33, C. W. Harrod; 1934, F. A. Shipley; 1935, E. H. Kennedy; 1936-'41, John Burgess; 1942-'45, John Branch; 1946, A. G. Simmons.

Tippecanoe Circuit.—1940, H. H. Hashberger; 1941, M. E. Beery; 1947-'49, E. E. DeWitt.

Tipton.—1917-'18, Benjamin Kendall; 1919-'22, A. S. Preston; 1923-'26, O. T. Martin; 1927-'30, J. C. White; 1931-'36, J. W. Rose; 1937-'39, T. S. Haddock; 1940-'45, C. B. Croxall; 1946-'48, E. E. Lawshe; 1949-'51, F. E. Fribley; 1952-'56, J. M. Ratcliff.

Topeka.—1917, J. W. Bowen; 1918-'19, S. B. Stookey; 1920, S. B. Stookey and K. H. Carlson; 1921, A. L. Lamport; 1922-'24, J. H. Richardson; 1925-29,

E. E. DeWitt; 1930-'32, C. C. Wischmeier; 1933-'34, W. O. Power; 1935-'38, James Robb; 1939-'40, L. W. Eller; 1941-'42, Edward Boase; *with Beulah*, 1943-'45, E. H. Saunders; *alone*, 1946-'47, E. H. Saunders; 1948-'49, W. W. Yeater; 1950-'51, J. E. Cheney; 1952, R. S. Duecker; 1953-'54, John Krieg; 1955, A. M. Christie; 1956, Wilbur Billock.

Trenton.—1948-'49, Herbert Perry.

Twelve Mile.—1917, F. R. Hill; 1918-'19, E. Nixon; 1920, O. B. Young; 1921-'22, C. L. Schwartz; 1923, R. T. Goodrich; 1925, C. F. Ault; 1926, J. R. Elson; 1927-'29, G. W. Bailer; 1930-'32, J. R. Jackson; 1933-'34, A. E. Scotten; 1935-'36, M. B. Graham; *with Mexico*, 1938-'42, O. P. VanY; 1945, Keith Whittern; 1946-'47, R. D. Wilburn; *with Mexico*, 1948-'49, R. D. Wilburn; 1950, John Omerod; 1951-'52, H. B. Cress; 1953-'54, C. L. Birchmeier; 1955-'56, August Ludquist.

Union Chapel (Fort Wayne District).—1919, A. S. Elzey.

Union Chapel (Muncie District).—1939, J. P. Jones; 1954-'55, Paul Wood; 1956, D. L. Preston, Richard Millikan.

Union Chapel (Richmond District).—1939-'40, Arthur Fisher; *with Webster*, 1941, A. Fisher; *with Grace Chapel*, 1942-'46, A. Fisher; *alone*, 1947-'56, A. Fisher.

Union Chapel (Wabash District).—1952-'54, Merrill Livezey; 1955, Paul Wood; 1956, D. B. Seslar.

Union City.—1917-'19, Arthur Cates; 1920-'21, J. T. Bean; 1922-'24, E. M. Dunbar; 1925, Charles Tinkham; 1926-'28, T. S. Haddock; 1929-'31, E. D. Imler; 1932-'35, A. C. Wischmeier; 1936-'39, C. G. Adams; 1940-'43, J. F. Seelig; 1944-'48, E. E. Kaufman; 1949-'52, B. M. Bechdolt; 1953-'56, E. O. Kegerreis.

Uniondale.—1917, LeRoy Huddleston; 1918-'19, F. J. Robins; 1920-'21, E. A. Bunner; 1922-'25, A. W. Pugh; 1926-'27, Edgar Moore; 1928-'29, W. L. Hall; 1930-'31, C. W. Shoemaker; 1932-'35, E. H. Saunders; 1936-'39, J. E. Jensen; 1940-'42, E. J. Hults; *with Emanuel*, 1943, E. J. Hults; 1944-'45, H. T. Miller; 1946-'49, E. N. Rosier; 1950-'53, R. D. Wilburn; 1954-'56, R. E. Davison.

Upland.—1917, F. H. Cremean; 1918-'22, M. E. Barrett; 1923-'24, H. R. Carson; 1925, L. H. Ice; 1926, C. W. Shoemaker; 1927-'30, E. E. Franklin; 1931-'35, J. W. Fox; 1936-'37, E. D. Imler; 1938-'40, J. O. Hochstedler; 1941-'44, J. F. Stephenson; 1945-'47, C. W. Myers; 1948-'50, F. H. Sparks; 1951-'52, M. E. Kessler; 1953-'56, J. W. Rhine.

Upland Circuit.—1940, A. L. Clarke; 1941, H. E. Springer; 1942-'43, Kenneth Holdzkom; 1944, John Siner; 1945, Loring Peterson; 1946, John Omerod; 1947-'49, C. A. Trumbauer; 1950, Ernest McDonald; 1951, Henry VanWesep.

Valentine.—1917-'18, J. H. Royer; 1919-'20, J. L. Sturgell; 1921-'22, Thurman Mott; 1923, Joseph Grimes; 1924, O. W. French; 1925-'26, E. E. Kaufman; 1927-'28, Ora Brock; 1929-'30, C. W. Harrod; 1931, R. G. Gates; 1932-'34, L. B. Sharp; 1935-'36, L. M. Pierce; 1937-'39, H. K. Fox; 1940, Charles Garringer; 1941-'42, W. L. Mitchell; 1943, Alonzo Freehaven; 1944, Hilda Snyder; 1945-'47, C. L. Robinson.

VanBuren.—1917-'18, J. O. Campbell; 1919-'20, S. F. Harter; 1921-'24, E. E. Lutes; 1925-'28, J. L. Gillard; 1929-'30, S. H. Caylor; 1931, O. C.

Bogue; 1932-'34, A. P. Beale; 1935-'45, A. F. Hogan; 1946-'47, V. W. Sexton; 1948-'49, G. L. Clapsaddle; 1950-'55, W. L. Mitchell; 1956, J. R. Boggs, Jr.

Wabash, First.—1917-'18, T. M. Guild; 1919-'20, E. E. Trippeer; 1921-'24, H. L. Overdeer; 1925-'26, W. E. Hogan; 1927-'30, J. F. Porter; 1931-'36, W. E. Pittenger; 1937-'40, R. C. Plank; 1941-'44, O. T. Martin; 1945-'49, Samuel Emerick; 1950-'56, W. W. Deyo.

Wabash, Middle Street.—1917, C. E. White; 1918-'20, E. E. Lutes; 1921-'22, I. R. Godwin; 1923-'25, H. L. Liddle; 1926-'28, C. B. Sweeney; 1929-'34, A. G. Simmons; 1935-'36, C. A. Hile; 1937-'38, W. W. Deyo; 1939, S. H. Caylor; 1940-'42, J. W. Rhine; 1943-'47, G. B. Hershberger; 1948-'51, A. D. Giles; 1952, Guy Johnson; 1953-'55, William Luttrell; 1956, O. W. Rees.

Wabash, Wabash Street.—1917-'18, J. L. Gillard; 1919-'21, D. V. Williams; 1922-'24, David Wells; 1925-'29, E. B. Megenity; 1930-'33, G. V. Saunders; 1934-'37, Claude Garrison; 1938-'39, A. R. Sanks; 1940-'42, J. W. Borders; 1943-'45, B. D. Nysewander; 1946, K. R. Thompson; 1947-'51, A. L. Eddingfield; 1952-'56, L. E. Clayton.

Wakarusa.—1917, S. B. Stookey; 1918, W. B. Morgan; 1919, J. M. Jordan; 1920-'22, N. E. Smith; 1923-'25, W. B. Fallis; 1926-'28, G. A. P. Jewell; 1929-'34, E. E. Kaufman; 1935-'36, Edgar Moore; 1937-'41, E. E. Lawshe; 1942-'43, A. P. Beale; 1944-'49, R. E. Green; 1950-'54, A. S. Clark; 1955-'56, W. P. Burwick.

Wallen and Taylor Chapel.—1924, H. H. McMurray; 1925, R. Omerod; 1926-'27, G. F. Crowe; 1928, H. T. Shady; 1929, R. Buckmaster; *Wallen and St. Joe*, 1952-'55, J. R. Boggs; *Wallen alone*, 1956, M. J. Blaising.

Walton.—1917, H. L. Liddle; 1918, J. H. Brown; 1919-'21, C. E. Dunlap; 1922-'24, E. C. Fisher; 1925-'26, S. I. Zechiel; 1927-'30, J. H. Richardson; *with Lincoln*, 1931-'33, E. E. Lutes; 1934-'35, S. I. Zechiel; 1936-'38, T. J. Cotton; 1939-'41, H. V. Cummins; *with Onward*, 1942-'43, D. C. Elson; 1944-'49, Earl Leonard; 1950-'54, L. D. Cornelius; 1955, *with Hoover*, Arthur Irwin; 1956, M. T. Swantner.

Warren.—1917-'19, M. O. Lester; 1920-'22, R. V. Johnson; 1923, H. A. Davis; 1924-'28, A. C. Wischmeier; 1929-'34, Charles Tinkham; 1935-'37, E. E. Kaufman; 1938-'41, V. O. Vernon; 1942-'46, L. M. Hile; 1947-'50, M. E. Kessler; 1951-'52, Thurman Mott; 1953-'56, H. B. Bachert.

Warren Circuit.—1917, J. H. Overmyer and E. A. Hartman; 1918-'19, K. A. Hawkins; 1920-'21, C. G. Nelson; 1922-'24, J. E. Lawshe; 1925, H. P. Young; 1926, C. A. Maynard.

Warsaw.—1917-'20, L. G. Naftzger; 1921-'24, C. B. Croxall; 1925-'28, J. T. Bean; 1929-'32, C. P. Gibbs; 1933-'35, B. M. Bechdolt; 1936-'40, F. K. Dougherty; 1941-'48, R. C. Plank; 1949-'52, J. T. Frost; 1953-'56, A. E. Habgood.

Warsaw Circuit.—1917, R. S. Brown; 1918, W. H. Menaugh; 1919, L. C. Listenfelt; 1920, Thurman Mott; 1921, C. G. Nelson; 1922, O. W. French; 1923, J. C. Valentine; 1924, A. C. Cragun; 1925, K. L. Maynard; 1927-'31, Garry Browne; 1932-'33, J. H. Brown; 1934, A. R. Noland.

Waterloo.—1917-'18, S. F. Harter; 1919-'20, A. L. Lamport; 1921, M. R. Pierce; 1922-'25, D. A. J. Brown; 1926, D. H. Guild; 1927-'29, H. E. Wright; 1930-'35, C. H. Jennings; 1936-'38, L. L. C. Wisner; *with Corunna*, 1939-'41,

W. P. Thorn; *also with Norris Chapel*, 1941-'43, Mason Buckner; 1944-'45, G. V. Jeffers; 1946-'50, H. T. Shady; 1951, M. E. Stump; 1952-'55, C. H. Simons; 1956, Wm. Mathys.

Wawaka.—1917, A. A. Turner; 1918-'19, C. F. Jones; 1920-'23, F. R. Hill; 1924-'25, F. D. Wilde; 1926, I. W. Carnes; 1927-'30, K. Yost; 1931, R. S. Brown; 1932-'37, Garry Browne; 1938, C. W. Montgomery; 1939-'40, Paul Smith; 1941, C. A. Mills; 1942, M. E. Beery; 1943, Homer VanBuren; 1944-'45, W. D. Ferris; 1946-'47, Richard Bowersox; *with Brimfield*, 1948, J. E. Jensen; 1949, Ralph Hemund; *with Kimmell*, 1950, A. M. Christie; 1951-'54, O. F. Kent; 1955-'56, A. J. Rider.

Webster.—1928-'32, Earl Abel; 1935-'38, Arthur Fisher; 1939-'40, Earl Abel; 1945, Lenore Girton; 1946-'56, Earl Abel.

Westfield.—1917, E. E. Lutes; 1918, J. L. Murr; *with Hortonville*, 1919, C. M. Hobbs; 1920, A. C. Hoover and J. A. Koontz; 1921, A. C. Hoover and C. A. Mills; *Westfield, alone*, 1921-'26, A. C. Hoover; 1927-'29, J. W. Reynolds; 1930-'36, F. T. Champion; 1937-'40, J. H. Richardson; 1941-'47, Benjamin Kendall; 1948-'51, W. N. Greene; 1952-'54, C. O. Wirey; 1955-'56, A. S. Clark.

West Middleton.—1917, E. Nixon; 1918, Edgar Moore; 1919-'21, C. M. Fawns; 1922, O. J. Beardsley; 1923-'24, E. C. Taylor; 1925, J. W. Trout; 1926, R. R. Kelley; 1927, R. J. Fleming; 1928-'29, C. L. Rees; 1930-'31, G. W. Bailor; 1932-'36, C. B. Thomas; 1937, N. C. Wolfgang; 1938-'39, E. J. Glendenning.

Whitewater with Middleboro.—1921-'24, L. F. Ulmer; 1925, Weber Roahrig; 1926, R. J. Johnson; 1927-'28, C. A. Cloud; 1929-'31, E. M. Talley; 1932, M. B. McFall; 1933, Thoburn Speicher; 1934-'37, L. L. Case; 1938-'40, Loren Helm; 1941, V. W. Sexton; 1942-'43, M. R. Seeger; 1944, Robert Overly; 1945-'46, P. J. Williams; 1947-'51, C. E. McClarnon; *alone, Whitewater*, 1952-'54, W. E. Gillum; 1955-'56, Paul Mitchell.

Willow Branch.—1917-'19, B. H. Franklin; 1920, M. B. Graham; 1921, S. H. Caylor; 1922, B. F. Hornaday; 1923-'24, Weber Roahrig; 1925-'26, C. A. Mitchell; 1927-'29, C. R. Stockinger; 1930-'31, W. J. Briggs; 1932-'35, R. J. Johnson; 1936-'39, Earl Leonard; 1940-'44, L. L. Case; *with Eden*, 1945-'47, W. N. Greene; 1948-'52, J. C. Kreig; 1953-'54, F. F. Stoelting; 1955-'56, Homer Lynch.

Willow Creek.—1925, D. K. Finch; 1926, Glen Dillingham; 1941-'46, H. H. Hashberger; 1947-'50, D. F. LaSeur; 1951-'52, O. J. Beardsley; 1953-'56, J. H. Evans.

Williamsburg.—1917, L. F. Ulmer; 1918, I. D. Rife; 1919-'20, R. M. Morris; 1921, U. O. Beadles; 1922, F. C. Knowles; 1923-'25, F. S. Burns; 1926-'30, J. M. Stewart; 1931-'34, James Robb; 1935, J. F. Lutey; 1936-'40, D. B. Jennings; 1941, G. W. Brunner; *with Greensfork*, 1942-'44, G. G. Steedman; 1945, W. E. Whitlock; 1946-'50, A. C. Hoover; 1951-'52, Stanley Hall; 1953-'54, William Pelley; *with Webster*, 1955-'56, Edwin Helm.

Winchester.—1917-'18, H. S. Nickerson; 1919-'22, O. T. Martin; 1923-'24, Benjamin Kendall; 1925-'28, P. E. Greenwalt; 1929-'34, A. P. Teter; 1935-'38, F. F. Thornburg; 1939-'46, Herbert Boase; 1947-'48, R. W. Fribley; 1949-'54, P. B. Stephenson; 1955-'56, V. W. Hinckley.

Winchester Circuit.—1917-'18, Weber Roahrig; 1919-'22, W. O. Power;

1923-'24, C. A. Mitchell; 1925, A. E. Scotten; 1926, F. Sharkey; 1927-'30, W. P. Thorn; 1931-'33, Guy Burgner; 1934-'35, R. W. Blodgett; 1936, E. O. Kegerreis; 1937, P. B. Stephenson; 1938, Robert Hollingsworth; *Larger Parish*, 1939, O. C. Bogue; 1940-'41, A. R. Noland.

Windfall.—1917-'18, B. M. Bechdolt; 1919, G. W. Martin; 1920-'22, W. H. Harrison; 1923-'27, P. B. Smith; 1928, J. S. Newcombe; 1929-'30, R. L. Wilson; 1931-'32, J. A. Land; 1933, C. W. Myers; 1934, J. B. Gates; 1935-'38, J. T. Frost; 1939-'40, W. W. Deyo; 1941-'43, J. H. Richardson; 1944-'46, H. L. Avery; 1947-'48, I. C. Hodges; 1949, D. M. Liggett; 1950-'52, G. C. Hershberger; 1953-'56, G. B. Dunham.

Windsor-Rehoboth.—1942, Gordon McDonald; 1943-'44, R. J. Hicks; 1954-'56, R. A. Turner.

Wolcottville.—1917-'19, W. T. Daly; 1920, J. R. Stelle; 1921, J. W. Gruber; 1922-'23, H. E. Wright; *with Rome City*, 1924-'25, J. O. Hochstedler; 1926-'27, Thurman Mott; 1928-'36, F. D. Wilde; 1937, H. T. Miller; 1938-'41, R. W. Blanchard; 1942-'46, Glenburn Sutton; 1947, C. O. Wirey; 1948-'52, V. E. Stoner; 1953-'56, H. M. Thrasher.

Wolf Lake.—1951-'52, J. E. Jensen; 1953-'56, E. L. Haines.

Woodburn.—1917, A. K. Love; 1918, V. C. Rogers; 1919-'20, W. M. Hollopeter, 1921, Wm. Hollopeter and I. Doty; 1922-'24, C. A. Fisher; 1925-'26, R. E. Davison; 1927, R. Buckmaster; 1928, G. F. Crowe; *with People's*, 1940-'41, Mason Buckner; 1942-'44, J. C. Krieg; 1945, H. A. Davis; 1946-'47, J. M. McMath; 1948-'50, Seth Painter; 1951, Donald Everett; 1952-'55, Billy Springfield; 1956, C. H. Simons.

Yoder.—1924-'25, G. F. Crowe; 1926, A. B. Zehr; *with Kingsland*, 1927, C. M. Bacon.

York Circuit.—1917-'18, W. D. Hardy; 1919, Fred Brewster; 1920-'22, A. E. Burk; 1923, H. McMurtray; 1924-'25, R. Buckmaster; *with Jones Chapel*, 1926-'28, H. McMurtray; *York Center*, 1953-'56, G. V. Jeffers.

Yorktown.—1917-'18, W. H. Harrison; 1919, J. W. Gibson; 1920-'22, P. B. Smith; 1923-'25, A. J. Armstrong; 1926-'29, W. E. Hamilton; 1930, J. A. Land; 1931-'35, S. H. Caylor; 1936-'38, W. L. Hall; 1939-'44, J. T. Frost; 1945-'51, W. B. Whealy; 1952-'56, H. K. Fox.

Zion (Kokomo District).—*with Nevada*, 1941, Ralph McCormack.

Zion (Muncie District).—1917, Mont Oliver; *with Shiloh*, 1928-'31, K. E. Maynard; 1932-'34, H. M. Jones; *with Mt. Pleasant*, 1935-'36, H. M. Jones; 1937, G. L. Schanzlin; 1938-'40, W. L. Mitchell; 1941-'49, George Cochard.

Appendix III

SPECIAL APPOINTMENTS IN THE NORTH INDIANA CONFERENCE, 1917 AND FOLLOWING

Record of men elected Bishop in the period

Frederick B. Fisher, chairman of the India Mass Movement and Associate Secretary of the Board of Foreign Missions, 1917-'19; elected to the Episcopacy in 1920, resigned in 1930, transferred to the Detroit Conference.

George R. Grose, president of DePauw University, 1917-'23, elected a Bishop in 1924; resigned in 1932, and at his request was retired by the North Indiana Conference in 1933.

Raymond J. Wade, superintendent of the Goshen District 1917 to October 1st, 1920; at that date became Secretary of the Commission on Conservation and Advance to 1923; 1924-'27 Executive Secretary of the World Service Commission; elected to the Episcopacy in 1928, retired in 1948.

Ministers in Educational Service

C. U. Wade, Endowment Secretary of DePauw University, 1918-'22.

H. B. Gough, Professor in DePauw University, 1907-'35, Berea College, 1939-'41.

W. W. Sweet, Professor in DePauw University, 1917-'27, Chicago University, 1928-'45; Perkins School of Theology, 1948-'50.

R. A. Morrison, Endowment Secretary of DePauw University, 1923-'25; Financial Agent of Taylor University, 1926-'31.

A. H. Hirsch, Professor in Morningside College, 1917-'18.

W. E. McPheeters, Professor in Wesleyan University, 1917; Professor and Dean in Lawrence College, 1919-'31; Professor in Lake Forest College, 1932-'48.

F. E. Fribley, Student Pastor at Purdue University, 1917-'18.

R. W. Rogers, Student Pastor at Purdue University, 1919-'20.

F. M. Stone, Executive Secretary of Endowment Campaign, Garrett Biblical Institute, 1918.

F. S. Hickman, Instructor in the Chicago Training School, 1920-'23; Assistant Professor in Hamline University, 1924; Professor in Duke University, 1927-'34, 1942-'53. (1935-'41, member of the North Carolina Conference).

G. T. Oborn, Professor in Southern College, Lakeland, Fla., 1925-'33; Professor in Taylor University, 1934-'42.

J. J. Fischer, Field secretary for the DePauw University Church, 1925.

Sherman Powell, Financial Secretary, Evansville College, 1921-'23.

J. C. Graham, Solicitor for Taylor University, 1930-'31.

F. A. LeMaster, Field representative for DePauw University, 1923-'25; Dean of Purdue Wesley Foundation, 1926-'27.

F. P. Morris, Professor in Asbury College, 1924-'48.

J. A. Patterson, Field secretary of DePauw Church, 1925, Solicitor for DePauw, 1927.

E. M. Dunbar, Field secretary, Taylor University, 1926-'27.

John Paul, President of Taylor University, 1927-'30; President of John Fletcher College, 1934-'36.

J. F. Porter, Field Agent, Indiana University, Wesley Foundation, 1926.

H. A. Clugston, Director, Boulder College Wesley Foundation, 1928-'31.

B. H. Wilson, Comptroller, DePauw University, 1930-'32.

F. A. Shipley, Instructor, Erie Home, Olive Hill, Ky., 1931-'32.

F. I. Carriker, Field Representative, DePauw University, 1938-'41.

F. W. Stephenson, Field Secretary, Board of Education, 1940.

W. L. Spratt, Instructor, Moody Bible Institute, 1940.

Robert Sanks, Wesley Foundation, University of West Virginia, 1943-'47.

C. W. Meredith, President of Taylor University, 1945-'51.

L. W. Norris, Dean of DePauw University, 1950-'52.

E. H. Bergwall, President, Taylor University, 1952-'56.

J. C. Woodruff, Field Representative, Board of Education, 1922.

A. H. Backus, Director of Religious Education, Indiana Area, 1931-'44.

Social Service and Reform Institutions

E. L. Jones, Superintendent and Financial Secretary, Methodist Memorial Home, 1911-'19.

Madison Swadener, Corresponding Secretary, American Reform Association and National Staff, Anti-Saloon League, 1919-'21.

C. F. Everson, Field Man for Anti-Saloon League, 1917-'22.

T. J. Johnson, Field Secretary, Methodist Hospital, 1917-'21; State Secretary, Lord's Day Alliance, 1922-'24.

J. T. Oborn, Field Secretary, National Methodist T. B. Sanitorium, Colorado Springs, Colo., 1925-'26; Solicitor, Fort Wayne Methodist Hospital, 1931-'32; for Sibley Memorial Hospital, 1933.

B. S. Hollopeter, Corresponding Secretary, Methodist Memorial Home, 1919-'36.

G. H. Myers, Associate Superintendent, Indianapolis Methodist Hospital, 1934.

J. J. Fischer, Solicitor for Methodist Institutions, 1926-'29.

O. A. Trabue, Field Secretary, Fort Wayne Methodist Hospital, 1922-'25.

R. V. Johnson, Field Secretary, Board of Temperance, 1923-'29, Field Agent, Methodist Hospitals, 1930; Superintendent, Flower Hospital, Toledo, 1931.

E. J. Maupin, Superintendent of Epworth Forest, 1924-'25.

LeRoy Huddleston, Agent for Anti-Saloon League, 1924-'28.

C. L. Rees, Washington, D. C., Goodwill, 1946-'48; Peoria, Ill., 1950; East St. Louis, 1951.

H. W. Mohler, Superintendent, Fort Wayne Methodist Hospital, 1946-6 mos. 1947.

E. T. Franklin, Superintendent, Fort Wayne Methodist Hospital, 1934-'45.

D. C. Souder, Corresponding Secretary, Memorial Home, 1937-1956.

H. A. Davis, Superintendent, Fort Wayne Goodwill, 1938-'49.

J. E. Jensen, Assistant, Memorial Home, 1940.

H. L. McBride, Field Representative, Missouri Temperance League, 1949.

R. C. Plank, Assistant Secretary, Memorial Home, 1949-'54.

Travis Purdy, Superintendent, Bashor Children's Home, 1951.

J. W. Fox, Chaplain, Parkview Hospital, 1954-'56.

Russell Humerickhouse, Indianapolis Goodwill, 1954; Springfield, Ill., 1955-'56.

S. L. Yoder, Field Representative, Memorial Home, 1955-'56.

B. M. Bechdolt, Field Representative, Memorial Home, 1955-'56.

C. H. Jennings, Fort Wayne Goodwill, 1948-'49; Birmingham, Ala., 1950.

W. H. McLain, Chaplain, Sigma Chi Fraternity, 1937-'39.

J. R. Stelle, Secretary, Indiana Anti-Saloon League, 1944.

K. E. Smith, Associate Executive Secretary, Memorial Home, 1956.

Preacher's Aid Society, General Secretary, etc.

R. A. Morrison, General Secretary, 1917-'22.

C. U. Wade, General Secretary, 1923-'29.

T. S. Haddock, General Secretary, 1929-'30, five months.

W. B. Freeland, General Secretary, 1930; seven months to 1935.

F. A. Hall, General Secretary, 1936-'45; Associate Secretary, 1946-'48.

H. R. Carson, General Secretary, 1946-'56.

J. C. Woodruff, Field Agent, 1919-'21.

P. E. Greenwalt, Field Agent, 1919.

J. J. Fischer, Field Agent, 1921.

J. C. Graham, Field Agent, 1922-'23.

Missionaries and Missionary Service

F. B. Fisher, Associate Secretary, Board of Foreign Missions for India Mass Movement, 1917-'19.

W. D. Parr, Secretary of Conference Church Extension, 1917.

J. W. Walters, World Evangelistic Department, Board of Foreign Missions, 1917-'18; Lantern Slide Department, 1919.

J. C. Wengatz, Missionary to Africa, 1917-'22.

J. I. Jones, Missionary to Japan, 1917-'18.

E. J. Magor, Missionary to Utah, 1917-'18.

J. E. Ferris, Missionary to Arizona, 1917-'20.

G. H. Myers, Agent, Centenary Missionary Jubilee, 1918-'21; Board of Foreign Missions, 1922-'24.

J. C. Murray, Missionary to Puerto Rico, 1918-'20.

W. S. Meredith, Department of Exhibits, the Centenary, 1919-'20.

W. W. Krider, Missionary to Japan, 1920-'36, to Okinawa, 1955.

B. W. Tucker, Missionary to India, 1921.

F. H. Petersime, Missionary to Utah, 1921.

O. W. French, Missionary to Korea, 1925-'28.

C. W. Fields, Missionary to Africa, 1940.

R. S. Treat, Missionary to Alaska, 1944-'51.

C. M. Blake, Missionary to Africa, 1947.

Wesley Matzigkeit, Missionary to Mexico, 1946-'54.

J. M. Hunt, Missionary to India, 1950-'54.

O. W. Rees, Missionary to India, 1951-'55.

P. I. Irwin, Missionary to Alaska, 1949-'50.

F. H. Argelander, Missionary to Sumatra, 1955-'56.

J. H. Aebersold, Missionary to Korea, 1955-'56.

Administrative Assistant to the Bishop

E. R. Garrison, 1951-'56.

Military Service, Chaplaincy, etc.

F. R. Hill, 1918-'19; W. E. McPhetters, 1918-'19; W. W. Meredith, 1918-'19; A. C. Hoover, 1918-'19; W. E. Pittenger, 1917 (6 mos.)-'18; M. E. Shattuck, 1918-'19; R. S. Shaw, 1918; R. W. Stoakes, 1918; L. S. Winslow, 1918; K. H. Carlson, 1918; J. F. Edwards, 1918; R. E. Zigler, 1919; J. A. Morrison, 1919; R. W. Rogers, 1921-'47; P. E. Greenwalt, 1943-'44; A. J. Armstrong, 1935-'36 (CCC); C. W. Harrod, 1936-'39 (CCC), (1940-'51, (Army)); J. C. Bean, 1936-'56; P. L. Benedict, 1942-'45; C. F. Pegram, 1942-'43; E. S. Morford, 1942-'45; R. W. Graham, 1942-'45; Travis Purdy, 1942-'45; 1952; F. D. Wilde, 1942-'45; Otis Jones (Chaplain, State Soldiers' Home); Roy Ballard, 1943-'45; W. W. Krider, 1942-'45; Mancil Bell, 1943-'45; R. W. Fribley, 1943-'45; A. D. Giles, 1943-'45; P. A. Barker, 1943-'44; C. H. Jennings, 1943-'45; C. C. Collins, 1943-'45; E. L. Jaycox, 1943-'45; 1946-'49; George Oborn, 1944-'45 L. L. Case, 1945; Herbert VanVorce, 1945; F. A. Ruder, 1945; R. W. Blodgett, 1945-46; V. W. Sexton, 1946-'47, 1952-'53; Elmo Hawkins, 1945-'56; Paul Irwin, 1952-'53; W. D. Meddock, 1952; M. R. Carothers, 1953-'56; Wayne Stoops, 1954-'56; Clyde Trumbauer, 1956; Mansfield Hunt, 1956; C. A. Baker, 1956; Elmer Carriker, 1956.

Appendix IV

LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL

1917

- C. W. Jeffras, I. S. Corn, A. H. Kenna, F. S. Hickman, E. J. Wickersham, M. M. Thornburg, L. W. Stone, W. A. McCurdy, C. S. Miller, T. S. Haddock, C. E. Bash, F. J. Robins, Julius Pfeiffer, M. E. Shattuck, R. S. Jones, H. E. Coe, J. H. Richardson, J. A. Morrison, A. R. Sanks (19).

1918

- C. A. McPheeters, A. R. Sanks, H. A. Wann, C. S. Miller, L. D. Herschberger, J. A. Morrison, L. W. Stone, M. M. Thornburg, F. S. Hickman, T. S. Haddock, C. E. Bash, Julius Pfeiffer, J. H. Richardson (13).

1919

- C. A. McPheeters, H. A. Wann, M. M. Thornburg, T. S. Haddock, C. F. Bash, Julius Pfeiffer, R. R. Henderson, B. R. Pogue, S. L. Yoder, A. J. Armstrong, F. M. Hall (11).

1920

- F. S. Hickman, L. M. Hile, George and Howard Oborn, J. S. Denbo, C. A. McPheeters, Julius Pfeiffer, R. R. Henderson, B. R. Pogue, S. L. Yoder, R. W. Michel, D. J. Imler (12).

1921

- F. S. Hickman, L. M. Hile, George and Howard Oborn, C. A. McPheeters, Julius Pfeiffer, R. R. Henderson, B. R. Pogue, S. L. Yoder, R. W. Michel, D. J. Imler, R. M. Morris, A. R. Sanks, C. L. Schwartz (14).

1922

- F. S. Hickman, L. M. Hile, George and Howard Oborn, R. W. Michel, R. M. Morris, C. L. Schwartz, L. W. Stone, E. L. Albright, F. M. Hall, J. W. Rose (11).

1923

- F. S. Hickman, L. M. Hile, George and Howard Oborn, R. M. Morris, L. W. Stone, F. M. Hall, J. W. Rose, C. R. Pond, C. R. Thornburg, C. F. French, C. R. Stockinger, M. M. Day, A. R. Sanks, E. N. Gilbertson (15).

1924

- L. M. Hile, George and Howard Oborn, L. W. Stone, C. R. Pond, C. F. French, C. R. Stockinger, M. M. Day, A. R. Sanks, J. H. Woodruff, Claude Cooper, J. S. Denbo, Garry Browne, Claude Garrison, F. S. McDaniel, C. E. Adams (16).

1925

- G. T. Oborn, C. R. Pond, C. F. French, C. R. Stockinger, Claude Cooper, J. S. Denbo, Claude Garrison, C. E. Adams, E. R. Garrison, T. H. Runyan, H. H. McMurray (11).

1926

C. S. Cooper, J. S. Denbo, C. E. Adams, E. R. Garrison, T. H. Runyan, H. H. McMurray, J. H. Collier, Clarence Ferris, B. H. Friend, J. W. Fox, K. E. Maynard, R. W. Newell, J. W. Reeves (13).

1927

J. S. Denbo, E. R. Garrison, T. H. Runyan, H. H. McMurray, J. H. Collier, Clarence Ferris, B. H. Friend, J. W. Fox, K. E. Maynard, R. W. Newell, J. W. Reeves, R. A. Fenstermacher, G. T. Oborn, A. C. Rehme, W. E. Austill, H. J. Kieser (16).

1928

J. S. Denbo, J. H. Collier, Clarence Ferris, R. W. Newell, J. W. Reeves, R. A. Fenstermacher, G. T. Oborn, A. C. Rehme, H. J. Kieser, L. M. Bonner, B. T. Osborne, R. J. Fleming, P. L. Hargitt, W. L. Whittaker (14).

1929

Clarence Ferris, R. W. Newell, G. T. Oborn, L. M. Bonner, B. T. Osborne, R. J. Fleming, P. L. Hargitt, W. L. Whittaker, O. C. Bogue, H. H. McMurray, C. W. Myers, D. E. Bailey, Paul Bolliger, H. D. Conway (14).

1930

D. E. Bailey, S. E. Carruth, H. D. Conway, T. J. Cotton, R. J. Fleming, W. H. Kirkpatrick, E. E. Lawshe, H. H. McMurray, C. W. Myers, G. T. Oborn, D. W. O'Brian, B. T. Osborne, W. L. Whittaker (13).

1931

D. E. Bailey, H. D. Conway, S. E. Carruth, R. J. Fleming, E. E. Lawshe, C. W. Myers, G. T. Oborn, D. W. O'Brian (8).

1932

D. E. Bailey, S. E. Carruth, J. B. Gates, D. W. O'Brian, R. M. Stuart, Earl Van Houghton, C. W. Myers, Dale Stackhouse, Thoburn Speicher, R. J. Fleming (10).

1933

J. B. Gates, R. M. Stuart, Dale Stackhouse, M. B. McFall, W. W. Deyo, C. E. Taylor, L. J. Brunner (7).

1934

M. B. McFall, R. W. Wegner, R. M. Stuart, W. W. Deyo (4).

1935

R. W. Wegner, R. M. Stuart, J. B. Gates, R. G. Gates (4).

1936

J. B. Gates, R. G. Gates, R. M. Stuart (3).

1937

R. G. Gates, R. W. Fribley, Robert Jacobs, Ac. C. Wischmeier, F. E. Fox (5).

1938

R. F. Dennis, F. E. Fox, R. L. Jacobs, G. H. Jones, O. A. Manifold, Ac. C. Wischmeier (6).

1939

- Ac. C. Wischmeier, I. C. Hodges, O. A. Manifold, R. L. Jacobs, R. F. Dennis, E. H. Smith (6).

1940

- A. S. Clark, F. E. Fox, I. C. Hodges, G. H. Jones, C. W. Cookingham, R. L. Jacobs, E. S. Morford, O. A. Manifold, M. R. Seeger, P. B. Stephenson, J. R. Jackson, L. K. Welch, Ac. C. Wischmeier, Samuel Emerick (14).

1941

- A. S. Clark, C. W. Cookingham, E. S. Ellmore, Samuel Emerick, F. E. Fox, J. R. Jackson, R. L. Jacobs, G. L. Jones, O. A. Manifold, M. R. Seeger, L. K. Welch (11).

1942

- W. N. Burton, O. A. Manifold, A. S. Clark, J. R. Jackson, L. K. Welch, E. S. Ellmore, A. C. Underwood, L. K. Hanley, C. M. Blake, Matt Mees, P. B. Smith, Jr., C. M. Smith (12).

1943

- L. K. Welch, E. S. Ellmore, L. K. Hanley, Matt Mees, P. B. Smith, Jr., C. M. Smith, D. E. Jackson, Robert Treat, Robert Weaver, J. W. Rhine, A. H. Hunter, Robert Sanks, Maurice Beery, Virgil Sexton (14).

1944

- E. S. Ellmore, Matt Mees, P. B. Smith, Jr., C. M. Smith, D. E. Jackson, J. W. Rhine, A. H. Hunter, Robert Sanks, Virgil Sexton, P. H. Smith, Wesley Matzigeit, Alonzo Freebairn (12).

1945

- Matt Mees, J. W. Rhine, Robert Sanks, P. H. Smith, Wesley Matzigeit, R. E. Green, John McMath, L. H. Moulton, J. D. Bell, Dwight Nysewander, E. W. Sharp (11).

1946

- J. D. Bell, John McMath, George Riley, P. H. Smith, G. C. Vance, Herbert VanVorce, J. E. Whitehurst, J. M. Hunt (8).

1947

- W. D. Meddock, O. W. Rees, A. L. Shaum, B. C. Skinner, Glenbur Sutton, J. W. Whitehurst, Philip Williams, G. C. Vance, H. J. Van Vorce (9).

1948

- O. W. Rees, B. C. Skinner, J. W. Whitehurst, P. J. Williams, W. F. Stoops, M. E. Stump, H. R. Speakman (7).

1949

- J. H. Evans, B. R. Garrison, J. M. Hunt, W. A. Imler, O. W. Rees, W. R. Siktberg, B. C. Skinner, W. F. Stoops, M. E. Stump, A. G. Neal (10).

1950

- J. H. Evans, B. R. Garrison, Robert Glass, R. E. Henthorn, C. E. Hirschy, W. A. Imler, O. W. Rees, P. W. Lewis, J. A. Rawlings, W. R. Siktberg, W. F. Stoops (11).

1951

- W. P. Berwick, J. R. Dicken, Claude Dotson, Jr., R. S. Duecker, Robert Glass, R. E. Henthorn, C. E. Hirschy, R. E. Lautzenhisser, G. J. Siferd, W. R. Siktberg, W. F. Stoops (11).

1952

- C. E. Baker, W. M. Bullis, W. P. Berwick, J. R. Dicken, Claude Dotson, Jr., Robert Glass, C. E. Hirschy, P. W. Lewis, G. J. Siferd, W. R. Siktberg, W. F. Stoops, R. A. Underwood, R. E. Henthorn (13).

1953

- J. J. Babbitt, C. A. Baker, W. P. Berwick, J. R. Dicken, R. S. Duecker, Robert Glass, W. P. Lewis, J. A. Morris, T. P. Murphy, H. J. Oeschle, W. F. Stoops, R. A. Underwood, J. F. Stuller (13)

1954

- J. P. Aebersold, C. A. Baker, W. P. Berwick, J. N. Elliot, Robert Glass, Mansfield Hunt, J. A. Morris, T. P. Murphy, H. J. Oeschle, R. A. Underwood (10).

1955

- H. L. Lewis, J. N. Elliot, H. J. Oeschle, R. A. Underwood, J. B. Willyard, Charles Johnson, W. S. Johnson, T. P. Murphy (8).

1956

- H. L. Lewis, J. N. Elliott, R. A. Underwood, J. B. Willyard, Charles Johnson, T. P. Murphy, W. F. Crosby, W. H. Likins, R. B. Bickel (9).

Appendix V

RECEIVED ON TRIAL IN THE NORTH INDIANA CONFERENCE

Class of 1917

Herman R. Carson, H. Earl Coe, Fred Chelan, Fred R. Hill, Edwin L. Gates, Charles F. Jones, Joseph A. Land, William A. McCurdy, Chester A. McPheeters, Bertrand D. Nysewander, James H. Royer, Alfred R. Sanks, George A. Snider, Emmette R. Spencer, Alvin P. Teter, Harry A. Wann, Stewart D. White, James L. Williams (18).

Class of 1918

Clarence G. Cook, Estill E. Franklin, Ernest G. Giggy, Ralph R. Henderson, Leo D. Hershberger, D. Joseph Imler, Barton R. Pogue, Ralph C. Plank, Philips B. Smith, John B. Sparling, James F. Stephenson, John M. Stewart, Victor E. Stoner, Samuel L. Yoder (14).

Class of 1919

Frank M. Hall, Forest C. Listenfelt, Roy W. Michel, Thurman Mott (4).

Class of 1920

Herbert A. Clugston, John S. Denbo, Lafayette M. Hile, Walter W. Krider, Kenneth B. McCoy, Robert M. Morris, George T. Oborn, Howard B. Oborn, Walter H. Trueschell, Boyd W. Tucker, Oliver P. Van Y, R. Lowell Wilson, Charles O. Windoffer (13).

Class of 1921

Claude E. Adams, Charles E. Dunlap, Russell A. Fenstermacher, E. Nordin Gilbertson, Victor E. Huneryager, William O. Moulton, Mont C. Oliver, Clifton R. Pond, A. Wesley Pugh, John W. Rose, J. Floy Seelig (11).

Class of 1922

J. Harvey Brown, Ingram Carnes, Clarence F. French, Orville W. French, Jeppe E. Jensen, Robert J. Johnson, Chester R. Stockinger, Charles R. Thornburg, Lester L. C. Wisner (9).

Class of 1923

John W. Borders, John Collier, Merrill L. Davis, Ezra J. Glendenning, William L. Hall, James E. Lawshe, Franklin A. McDaniel, Charles A. Mitchell, Irvin L. Pusey, Fred D. Wilde (10).

Class of 1924

Charles F. Ault, Garry Browne, Claude Cooper, Gail Davis, Jesse W. Fox, Claude Garrison, Edward J. Hukts, Samuel G. Jennings, Marvin B. Kober, Owen A. Knox, Herbert H. McMurray, Raymond W. Jewell, Chester L. Rees, Joseph W. Reeves, Earl C. Taylor, James H. Woodruff (16).

Class of 1925

Carl G. Adams, Lester M. Bonner, Ralph E. Davison, Clarence Ferris, Paul

L. Hargitt, Harry H. Harris, Edward E. Kaufman, Charles A. Maynard, Kenneth E. Maynard, Arthur C. Rehme, Wilbur P. Thorn, Edwin R. Garrison, Ralph W. Graham (13).

Class of 1926

Chelsea O. Barker, Damon K. Finch, Benjamin H. Friend, Harvey J. Kieser, Leon W. Manning, Lester M. Pierce, Forest B. Sharkey, Charles O. Windoffer (8).

Class of 1927

Charles M. Bacon, Roy S. Brown, Alfred E. Burk, Ross Jackson, Donald B. Jennings, Maurice L. Jones, E. Stanley McKee, Harold M. Mohler, Thurman B. Morris, Mahlon C. Morrow, Basil T. Osborne, Eldridge H. Saunders, Harold M. Thrasher, Verlin O. Vernon, Edward P. White, Wayne L. Whittaker (16).

Class of 1928

Ora Brock, Samuel E. Carruth, Dallas M. Church, James W. Cox, L. Wayne Eller, Guy G. Gerton, Ernest W. Hamilton, Deloss M. O'Brian, Louis J. Runion, Raymond A. Shumaker, M. Lee Wilson (11).

Class of 1929

Donald E. Bailey, Ralph W. Blanchard, Ralph P. Bolliger, Herman D. Conway, Todd J. Cotton, Wallace W. Deyo, Albert E. Habgood, Carlton W. Harrod, Raymond F. Hart, Charles H. Jennings, W. Henry Kirkpatrick, Ernest E. Lawshe, Dawson Liggett, A. Ray Noland, Travis Purdy, Ewart M. Talley, W. Blythe Whealy (17).

Class of 1930

R. Earl Boyle, Guy Burgner, Jo B. Gates, Ralph Keesaer, George H. Lee, Howard E. Matteson, Leroy W. Ragon, Roland W. Scott, Harley T. Shady, Kenneth Yost (10).

Class of 1931

Lewis E. Clayton, Frank H. Sparks, Robert M. Stuart, Charles E. Taylor, Robert W. Wegner (5).

Class of 1932

George B. Dunham, Edgar L. Johnston, Harry M. Jones, Albert S. Morfort, Robert E. Reed, Dale Stackhouse, Thoburn Speicher, Alfred P. Beale, Howard J. Broen, F. Adelbert Ruder (10).

Class of 1933

Merrill B. McFall, Clarence C. Collins, Arthur S. Clark, Charles V. Clifton, J. Thomas Frost, Lester J. Brunner, James W. McKnight, O. Wayne Paulen (8).

Class of 1934

Edwin L. Jaycox, James W. Rhine, John J. McCreery, Thomas V. Stout, Newton Swanson (5).

Class of 1935

L. Lyle Case, Ralph W. Blodgett, Fred E. Fox, Elmer R. Polk, Lester M. Pierce (5).

Class of 1936

Blaine D. Bishop, Gerald L. Clapsaddle, Robert F. Dennis, Robert L. Gorrell, Robert L. Jacobs, Orrin A. Manifold, Kenneth E. Smith, Edward E. Boase (8).

Class of 1937

Ora L. Davis, Ernest O. Kegerreis, Robert W. Fribley, Ivan C. Hodges, Gerald H. Jones, George W. Manley, Milton J. Persons, Paul B. Stephenson, Robert L. Titus, A. Chester Wischmeier (10).

Class of 1938

Elmer I. Carriker, Harold F. Blakley (2).

Class of 1939

Melvin R. Seeger, Arnold C. Underwood, Edgar H. Smith (3).

Class of 1940

Samuel M. Bell, William N. Burton, Emery S. Ellmore, David C. Elson, Samuel Emerick, Charles W. Fields, Howard K. Fox, Harry H. Hashberger, Russell Humerickhouse, Marion O. King, Byron F. Stroh, Charles M. Smith, William A. Sanders, Glenber Sutton, Paul H. Smith, Robert J. Yunker (16).

Class of 1941

Loren Helm, Bryant J. Howard, Douglas Jackson, Lloyd G. Sapp, Robert W. Weaver, Lewis A. Wilson, Lewis D. Barnes, Joseph Hanawalt, Malcolm L. Shaffer, Paul E. Brown, Robert W. Schumm (11).

Class of 1942

Roy F. Ballard, Maurice E. Beery, Willard J. Doyle, William N. Greene, Lewis K. Hanley, Olin E. Lehman, Matt Mees, Wayne L. Mitchell, John D. Nysewander, Virgil W. Sexton, Charles M. Smith, Philips B. Smith, Jr., Robert S. Treat, Frederick E. Vincent, Charles M. Blake, R. Edwin Green, Alfred G. Hunter, Roy Edwin Pennington (18).

Class of 1943

George A. Freebairn, John M. Hunt, Lewis H. Moulton, Rhenus L. O'Dell, Raymond R. Sanks, Waldo W. Yeater (6).

Class of 1944

James D. Bell, Glen B. Hershberger, Woodrow L. Skinner, Wesley Matzigkeit (4).

Class of 1945

Rex F. Custer, Raymond P. Echols, Kenneth T. Holdskom, Paul I. Irwin, Donald H. Koontz, Donald F. LaSuer, Earl W. Sharp, David P. Gosser, Robert E. Green, John M. McMath, Clayton J. Steele (11).

Class of 1946

Harley E. Carbaugh, Keith A. Shepherd, James E. Whitehurst, Robert D. Wilburn, George C. Vance, Paul J. Johnson (6).

Class of 1947

Virgil V. Bjork, Wililam D. Meddock, Charles E. McClarnon, Herschel I.

McCord, Arvel G. Neal, Gorman H. Pritchett, Oscar W. Rees, Boyd C. Skinner, Robert J. Spoolstra, Alvin L. Shaum, Darrel F. Taggart, Jack D. Welty, Philip J. Williams, Elvin L. Miller (14).

Class of 1948

Harold B. Bachert, Richard M. Hochstedler, Donald L. Jansen, John H. McCord, Harry R. Speakman, Wayne F. Stoops, Myron E. Stump (7).

Class of 1949

Roy A. Burchfield, Jual H. Evans, John S. Hand, Karl R. Harris, William A. Imler, William R. Siktberg, R. Benjamin Garrison (7).

Class of 1950

Myron K. Davis, Donald C. Everett, Robert Glass, Robert E. Henthorn, Phillip W. Lewis, Hubert E. Ramsey, John A. Rawlings, Lyle G. Rasmussen, Darwin R. Salisbury, Phill L. Stephens, Herman E. Surber, Robert D. Wall, Frank H. Argelander, Cletus E. Hirschy (14).

Class of 1951

John R. Dicken, Claude Rotson, Jr., John W. Omerod, W. Phillip W. Berwick, Howard W. Cress, Robert S. Duecker, Roger E. Lautzenheiser, Glen J. Siferd, Clyde A. Trumbauer, Robert D. Wall (see 1950), Benjamin Antle, Charles K. Echelbarger, Jack T. King (13).

Class of 1952

Charles A. Baker, Lowell W. Townsend, James J. Babbitt, Glen R. Campton, Lyle G. Rasmussen, Richard A. Underwood, Thomas Weigand, Robert G. Wrigley, Warren K. Alnor, Wesley M. Bullis, Philip W. Lewis, Claude O. Tucker (12).

Class of 1953

Edward E. Hartman, James E. Lantz, Thomas P. Murphy, Leon L. Nicholson, James R. Pheneger, Laurence I. Smith, Paul A. Trumbauer, Donald E. Wilks, Lloyd D. Wyatt (9).

Class of 1954

Edwin H. Grant, Jr., Ralph R. High, William O. Luttrull, Walter M. Meacham, Merle T. Swantner, Dale M. Work, Charles A. Baker, John N. Elliot, Mansfield E. Hunt, Walter B. Arthur (10).

Class of 1955

William J. Carty, Howard L. Lewis, Charles A. Starkweather, James B. Willard, Charles I. Johnson, Carl Miller, Jahn R. Parks, Lloyd M. Wright, Robert D. Wright, Ernest L. Cobbs, Warren S. Johnson (11).

Class of 1956

Wayne W. Bantz, Carl W. Blickendorf, George F. Bredemeier, Wilbur D. Bullock, LeRoy DeLong, Jim M. Fritz, John F. Hinkle, Jr., Shirley E. Morgan, David L. Popplewell, Oliver G. Smith, Joy E. Arthur, Dwight E. Conrad, Walter F. Crosby, Homer F. Crum, Russell D. Dilley, William F. Mathys, Wilbur F. McMahan, Jesse J. Thomas, Ellen M. Studley (the first woman to be so admitted under the new 1956 General Conference action), (19).

Appendix VI

ORDINATIONS IN THE NORTH INDIANA CONFERENCE

1917

Deacons.—Reuben R. Detweiler, Jesse M. Jordan, Alfred K. Kenna (3).

Elders.—Dale C. Beatty, John F. Blocker, George L. Conway, Jesse B. O'Connor, Raymond H. Wehrley, Raymond V. Johnson, J. Stanley Phillips, H. Earl Coe, Charles F. Jones, Jesse M. Jordan, William A. McCurdy, Fitz-James Robins (to be ordained elsewhere), Emmette R. Spencer, Stewart D. White, Charles E. Dunlap (local) (15).

1918

Deacons.—Edgar Moore, William O. Power, Vernie C. Rogers, George E. Whitten, Frank S. Young (5).

Elders.—Charles W. Chadwick, Valorous L. Clear, Ernest B. Megenity, Henry C. Powell, Alvin F. White, Ernest J. Wickersham, Owen B. Young, Walter W. Krider (to be ordained elsewhere), under the chaplaincy rule, both deacon and elder, Fred R. Hill, J. Austin Lord, David L. MacFarlane; as local deacons and elders, George N. Callaway, George J. Jordan (13).

1919

Deacons.—Edward Antle, Herman R. Carson, Benjamin H. Franklin, Edwin L. Gates, Weber Roahrig, James L. Williams; the following as local deacons: Abner S. Elzey, Lemuel N. Lynas, James A. Nipper, Everett Nixon, Harry P. Scott (11).

Elders.—Reuben R. Detweiler, Frank S. Hickman, Arthur K. Love, John R. Stelle, John C. Wengatz (to be ordained elsewhere), Arthur J. Armstrong, Fitzjames Robins, Stuart D. White (8).

1920

Deacons.—Clarence G. Cook, Estill E. Franklin, Joseph A. Land, Clyde S. Miller, Justin A. Morrison, Bertrand D. Nysewander, Ralph C. Plank, James H. Royer, Albert R. Sanks, Chester L. Schwartz, Phillips B. Smith, George A. Snider, John B. Sparling, James F. Stephenson, John M. Stewart, Lewis W. Stone, George W. Thomas; as local deacons: Albert B. Cline, Oscar O. Day, Herbert H. Deam, Julius Pheiffer (to be ordained elsewhere) (21).

Elders.—True S. Haddock, Edgar Moore, William O. Power, George E. Whitten (4).

1921

Deacons.—Olis C. Kintner, Thurman Mott, Alvin P. Teter, Claude M. Fawns, (4).

Elders.—Ernest L. Albright, Edward Antle, Herman R. Carson, Benjamin H. Franklin, Edwin L. Gates, Lewis C. McFarlin, Weber Roahrig, James L. Williams, Frank S. Young, Justin A. Morrison (10).

1922

Deacons.—Herbert A. Clugston, Ross J. Hutsinpillier, Gaylord V. Saunders,

Victor E. Stoner, Oliver P. Van Y, R. Lowell Wilson; as local, Thomas C. Henderson (7).

Elders.—Clarence G. Cook, Estill E. Franklin, Claude M. Fawn, George A. P. Jewell, Clyde S. Miller, Bertrand D. Nysewander, Julius Pfeiffer, Ralph C. Plank, James H. Royer, Phillips B. Smith, George A. Snider, John B. Sparling, James F. Stephenson, John M. Stewart, George W. Thomas; to be ordained elsewhere, Lewis W. Stone, Ora J. Beardsley; as local, Charles E. Dunlap (18).

1923

Deacons.—Claude E. Adams, John S. Denbo, Russell A. Fenstermacher, A. Wesley Pugh, J. Floyd Seelig, Samuel L. Yoder; local, Samuel E. Polovina (7).

Elders.—John R. Kirby, Joseph A. Land, Thurman Mott, Forest H. Petersime, Chester L. Schwartz, Alvin P. Teter (6).

1924

Deacons.—J. Harvey Brown, Jeppe E. Jensen, Robert J. Johnson, Howard B. Oborn, Theodore H. Runyan, Lester L. C. Wisner; local, Ingram Carnes, Alfred M. Laird (8).

Elders.—Herbert A. Clugston, William M. Hopper, Ross J. Hutsinpillar, Howard B. Oborn, Gaylord V. Saunders, Victor E. Stoner, Oliver P. Van Y, R. Lowell Wilson; local, Wesley J. Hines (9).

1925

Deacons.—John W. Borders, John H. Collier, Henry V. Cummins, Merrill L. Davis, Clarence W. Fisk, Ezra J. Glendenning, Charles A. Mitchell, Fred D. Wilde; local, Roy S. Brown, Alfred E. Burk, Otto W. Michel; local, Charles A. Mills (12).

Elders.—John S. Denbo, Oda D. Drake, Russell A. Fenstermacher, A. Wesley Pugh, J. Floyd Seelig, Alfred G. Simmons, Samuel L. Yoder, Albert R. Sanks, Dewey C. Souder, Rolly L. Wells; local, Barton R. Pogue (11).

1926

Deacons.—Charles F. Ault, Garry Browne, Gail Davis, Lafayette M. Hile, Edward J. Hults, Samuel G. Jennings, James E. Lawshe, Chester R. Stockinger; local, Claudius Pyle (9).

Elders.—Jeppe E. Jensen, Robert J. Johnson, Clark W. Myers, Theodore H. Runyan, Lester L. C. Wisner, Ralph W. Graham; local, Charles A. Mills, Samuel E. Polovina (8).

1927

Deacons.—Carl G. Adams, Lester M. Bonner, Clarence F. French, Claude Garrison, Harry H. Harris, Edward E. Kaufman, Owen A. Knox, Irvin L. Pusey, Chester L. Rees, Wilbur P. Thorn; local, Mrs. Vernie Hutsinpillar Earl Leonard, Hardin P. Young, Francisco Carino (14).

Elders.—Henry V. Cummins, Clarence W. Fisk, Raymond J. Flemming, Edwin R. Garrison, Fred D. Wilde; local, Roy S. Brown, Francisco Carino (7).

1928

Deacons.—Damon K. Finch; local, Mrs. Jennie Duryae, Mrs. Mary J. Liddle, Mrs. Zoa F. Snider (4).

Elders.—Garry Browne, J. Harvey Brown, Gail Davis, Jesse W. Fox, Ezra J. Glendenning, Chester R. Stockinger; local, Claudius Pyle (7).

1929

Deacons.—Ralph E. Davison, Maurice L. Jones, E. Stanley McKee, Harold W. Mohler, Thurman B. Morris, Eldridge H. Saunders, Verlin O. Vernon, Edward P. White; local, Miss Bessie M. Buhl, Miss Maurine Leakey; to be ordained elsewhere, Miss Marie Adams (11).

Elders.—Carl G. Adams, John W. Borders, Claude Garrison, Lafayette M. Hile, Edward J. Hults, Edward E. Kaufman, James E. Lawshe, Irvin L. Pusey, Harold M. Thrasher, Lester M. Bonner; local, Earl Leonard (11).

1930

Deacons.—Alva Barr, William J. Briggs, Dallas M. Church, Kenneth E. Maynard, Mahlon C. Morrow, Basil T. Osborne, Louis J. Runion, Raymond A. Shumaker, M. Lee Wilson; to be ordained elsewhere, Samuel E. Carruth; local, Joseph H. Anderson, Mrs. Violet L. Bolliger, Edgar L. Johnston, Mrs. Effie M. Robinson (14).

Elders.—Wilbur P. Thorne (1).

1931

Deacons.—Paul E. Bolliger, L. Wayne Eller, Guy G. Girton, Albert E. Habgood, Ernest W. Hamilton, J. Ross Jackson, C. H. Jennings, Dawson Liggett, A. Ray Noland, Travis Purdy, Ewart M. Talley; local, Miss Gertrude C. Crouch, Wilbur Andrews (13).

Elders.—Alfred E. Burk, Maurice L. Jones, E. Stanley McKee, Harold W. Mohler, Chester L. Rees, Eldridge H. Saunders, Verlin O. Vernon, Edward P. White, Deloss W. O'Brian; local, Miss Bessie M. Buhl, Miss Martha M. Leakey, Mrs. Vernie Hutsinpillar (12).

1932

Deacons.—Donald E. Bailey, Ralph W. Blanchard, R. Earl Boyle, Todd J. Cotton, Wallace W. Deyo, Raymond F. Hart, Carlton W. Harrod, Ralph Keesaer, Harley T. Shady, W. Blythe Whealy; local, Mrs. Elsie Davies, George B. Dunham, Alfred P. Beale, Howard J. Brown, F. Adelbert Ruder, Herman D. Conway (16).

Elders.—Alva Barr, William J. Briggs, Mahlon C. Morrow, M. Lee Wilson, Samuel E. Carruth, Ernest E. Lawshe, Herman D. Conway; local, Miss Mary E. Carpenter, Edgar L. Johnston, Zoa F. Snider, Hardin P. Young (11).

1933

Deacons.—LeRoy Ragon, Guy Burgener, Jo B. Gates, F. Hazen Sparks, Robert E. Wegner, James C. Bean; local, George S. Chen, Newton Swanson, Homer Studebaker, Arthur S. Clark, James W. McKnight, O. Wayne Paulen (12).

Elders.—Paul Bolliger, Ralph E. Davidson, L. Wayne Eller, Damon K. Finch, Albert E. Habgood, Ernest W. Hamilton, J. Ross Jackson, Charles H. Jennings, Dawson M. Liggett, Kenneth E. Maynard, Thurman B. Morris, A. Ray Noland, Travis Purdy, Ewart M. Talley (14).

1934

Deacons.—Lewis E. Clayton, Richard G. Gates, George H. Lee, Elbert S. Morford (4).

Elders.—Ralph W. Blanchard, R. Earl Boyle, Todd J. Cotton, Guy G. Girtton, Raymond F. Hart, Harley T. Shady, W. Blythe Whealy, Alfred P. Beale, Howard J. Brown, F. Adelbert Ruder, R. Marvin Stuart, Thoburn Speicher, O. Wayne Paulen, Carlton W. Harrod, Dale Stackhouse, J. Thomas Frost; local, Lura J. Milligan (17).

1935

Deacons.—Lester J. Brunner, Charles V. Clifton, Clarence C. Collins, Harry M. Jones, Charles E. Taylor, Harold D. Neel; local, Walter H. Baumbaugh (7).

Elders.—Guy Burgener, Dallas M. Church, LeRoy W. Ragon, F. Hazen Sparks, Thoburn Speicher; local, Wilbur D. Andrews, Mrs. Elsie Davies (7).

1936

Deacons.—Edwin L. Jaycox, Donald B. Jennings, Edward E. Boase; local, R. Marvin Stuart, Jo B. Gates (5).

Elders.—George B. Dunham, Thomas J. Frost, Richard G. Gates, Ralph Keesaer, Elbert S. Morford, Arthur S. Clark; local, Newton H. Swanson (7).

1937

Deacons.—L. Lyle Case, Fred E. Fox, Elmer R. Polk, James W. Rhine; local, Norris C. Wolfgang (5).

Elders.—Lester J. Brunner, Lewis E. Clayton, Charles V. Clifton, Clarence C. Collins, Harry M. Jones, Charles E. Taylor; local, Ralph W. Blodgett, Walter H. Baumbaugh, Glen Bryan, Mrs. Mary L. Liddle (10).

1938

Deacons.—Charles W. Cookingham, Robert F. Dennis, Robert L. Gorrell, Robert L. Jacobs, Kenneth E. Smith; local, Arthur H. Fisher, James D. Gibson, Marion O. King, Adrian Little, Wilbur H. Sanders, Mrs. Clarice E. Jaycox (11).

Elders.—Edward E. Boase, Edwin L. Jaycox, Donald B. Jennings, Lloyd N. Alden; local, Mrs. Lura Milligan (5).

1939

Deacons.—Ernest O. Kegerreis, George Manley, Milton G. Persons, Orrin A. Manifold, Elmer I. Carriker, Ac. Chester Wischmeier; local, Samuel M. Bell, Edith G. Davison (8).

Elders.—L. Lyle Case, Christian W. Kocher, Elmer R. Polk, James W. Rhine, Harold F. Blakley, Robert W. Fribble, Gerald H. Jones, Fred E. Fox; local, Josephine Deyo (9).

1940

Deacons.—Gerald L. Clapsaddle, Ivan C. Hodges, Paul B. Stephenson, David C. Elson, Charles W. Fields; local, R. Edwin Green, Pauline Glazier, Raymond C. Shirey (8).

Elders.—Ac. Chester Wischmeier, Robert L. Jacobs, Robert R. Gorrell, Kenneth E. Smith, Charles W. Fields (5).

1941

Deacons.—Lester D. Barnes, William N. Burton, Samuel Emerick, Malcolm L. Shaffer, Melvin R. Seeger (5).

Elders.—George W. Manley, Ivan C. Hodges, Paul B. Stephenson, Maurice E. Kessler, Elmer I. Carriker (5).

1942

Deacons.—Charles M. Blake, Joseph Hanawalt, Bryant J. Howard, Alfred G. Hunter, Roy E. Pennington, Arnold C. Underwood, Robert W. Weaver, Wayne L. Mitchell, Russell Humerickhouse, Paul H. Smith; local, Mason B. Buckner (11).

Elders.—Milton H. Persons, Wilbur A. Sanders, James D. Gibson (local); Samuel M. Bell, Charles W. Cookingham, Samuel Emerick, David C. Elson, Howard K. Fox, Orrin A. Manifold, Garfield G. Steedman, Melvin R. Seeger, Glenber S. Sutton, Robert J. Yunker, Wayne L. Mitchell (14).

1943

Deacons.—Maurice E. Beery, Willard J. Doyle, J. Artley Leatherman, Olin E. Lehman, Matt Rees, Robert S. Treat, Herbert J. VanVorce, Waldo W. Yeater, Virgil W. Sexton, Douglas E. Jackson (10).

Elders.—Lester D. Barnes, Gerald L. Clapsaddle, Ernest O. Kegerreis, Marion O. King, Clyde W. Meredith, Malcolm L. Shaffer, Arnold C. Underwood (7).

1944

Deacons.—James D. Bell, Emory S. Ellmore, William N. Greene, Lewis K. Hanley, Lewis H. Moulton, Lloyd G. Sapp, Lewis A. Wilson, Wesley Matzigkeit, Charles M. Smith, Phillips B. Smith, Jr., Robert R. Sanks (11).

Elders.—Maurice E. Beery, Charles M. Blake, Elmo M. Hawkins, Bryant J. Howard, Alfred G. Hunter, Russell Humerickhouse, J. Artley Leatherman, Olin E. Lehman, Virgil W. Sexton, Robert S. Treat, Herbert J. VanVorce (11).

1945

Deacons.—David P. Gosser, Robert E. Green, John D. Nysewander, John M. McMath, Clayton J. Steele, W. LaVern Skinner (6).

Elders.—Willard J. Doyle, Harry H. Hashberger, Joseph Hanawalt, Paul H. Smith, Wayne Mitchell, W. Wayne Yeater, Noble Green, L. Keith Hanley, Lloyd G. Sapp (9).

1946

Deacons.—Rex E. Custer, John M. Hunt, Donald H. Koontz, Donald F. LaSeur, J. Ross Richey, Frederick Vincent (6).

Elders.—Robert R. Sanks (ordained at the School of Prophets at First Church, West Lafayette).

1947

Deacons.—Harley E. Carbaugh, Raymond P. Echols, Glen B. Hershberger, Paul I. Irwin, Elvin L. Miller, Earl W. Sharp, William D. Meddock; local, Roxy Lefforge (8).

Elders.—James D. Bell, Rex E. Custer, David P. Gosser, Donald F. LaSeur, John M. Hunt, Donald H. Koontz, John M. McMath, J. Ross Richey, W. LaVerne Skinner, Clayton J. Steele, Lewis A. Wilson; local, John Schofield (12).

1948

Deacons.—Richard A. Hochstedler, Arvel G. Neal, Keith A. Shepherd, Wayne F. Stoops, Myron E. Stump, Phillip J. Williams (6).

Elders.—Raymond P. Echols, Glen B. Hershberger, Paul I. Irwin, Earl W. Sharp, Jarvis T. Wood (5).

1949

Deacons.—Virgil V. Bjork, R. Benjamin Garrison, Donald L. Jansen, Paul J. Johnson, Herschel L. McCord, Gorman H. Pritchett, Oscar W. Rees, Boyd C. Skinner, Harry R. Speakman, Robert D. Wilburn (10).

Elders.—Ralph R. Johnson, William D. Meddock, Elvin L. Miller, John E. Moore, Philip J. Williams, Wesley Matzigkeit (latter as missionary in Mexico) (6).

1950

Deacons.—Frank H. Argelander, Harold B. Bachert, Ray A. Burchfield, Jual H. Evans, Cletus E. Herschy, William R. Siktberg, Darrel F. Taggart, elsewhere, William A. Imler; local, Mrs. Harriet H. Morford (9).

Elders.—Virgil V. Bjork, Richard M. Hochstedler, Herschel L. McCord, Gorman H. Pritchett, Oscar W. Rees, Wayne F. Stoops, Myron E. Stump, Robert D. Wilburn; local, Adrian Little (9).

1951

Deacons.—Charles E. McClarnon, Benjamin E. Antle, W. Phillip Berwick, Merlin R. Carothers, Charles K. Echelbarger, Donald C. Everett, Karl R. Harris, Herman E. Surber, Clyde A. Trumbauer; local, Kenneth T. Holdskom (10).

Elders.—Harold B. Bachert, Ray A. Burchfield, Jual H. Evans, R. Benjamin Garrison, Donald L. Jansen, William A. Imler, Darrel F. Taggart (7).

1952

Deacons.—Warren K. Alnor, Wesley M. Bullis, Howard B. Cress, Robert S. Duecker, John S. Hand, Jack T. King, Roger E. Lautzenheiser, Phillip W. Lewis, John H. McCord, Glen J. Siferd, Phill L. Stephens, Claude O. Tucker (12).

Elders.—John P. Aebersold, Frank H. Argelander, Merlin R. Carothers, Karl R. Harris, Charles E. McClarnon, Robert P. Robinson, Warren S. Saunders, Herman E. Surber; local, Frederick E. Vincent, Mrs. Clarice E. Jaycox (10).

1953

Deacons.—Russell N. Anderson, Richard Applegate, James J. Babbitt, Charles L. Birchmier, Marcus J. Blasing, Glen R. Campton, Bernard W. Gierhart, Harold J. Oechsle, Lyle G. Rasmussen, Harold F. Schram, Lowell W. Townsend, Richard A. Underwood, Richard A. Unkenholz, Robert D. Wall, Thomas Weigand, Jr., Roger W. Wrigley, Lloyd D. Wyatt, Harold W. Zart (17).

Elders.—Benjamin E. Antle, Dix J. Asleson, Howard B. Cress, Edith J. Davison; local, Robert S. Duecker, Cletus E. Hirschy, James T. Hodson, Jack T. King, Roger E. Lautzenhisser, George H. Lee, John H. McCord; local, Albert Rider, Glen J. Siferd, Willard V. Sleamaker, Phil L. Stephens, Clyde S. Trumbauer (16).

1954

Deacons.—John N. Elliott, Mansfield E. Hunt, Leon L. Nichol森, John R. Pheneger, Laurence I. Smith (5).

Elders.—James J. Babbitt, Wesley M. Bullis, John R. Dicken, Bernard W. Gierhart, Robert W. Stringer, Claude O. Tucker, Robert D. Wall (7).

1955

Deacons.—Ernest L. Cobbs, Edwin H. Grant, Jr., Warren S. Johnson, James E. Lantz, Carl I. Miller, Jay A. Morris, Doyle E. Pavy, Merle T. Swatner, Paul A. Trumbauer, Donald E. Wilks, Lloyd M. Wright (11).

Elders.—local, Richard P. Applegate, Charles A. Baker, Glen R. Campton, Elmer H. Copley, William H. Likins, Richard A. Underwood, Thomas Weigand, Jr., Roger G. Wrigley, Lloyd D. Wyatt, Harold W. Zart, Mansfield E. Hunt (11).

1956

Deacons.—Joy E. Arthur, William J. Carty, Dwight E. Conrad, Walter E. Crosby, Homer F. Crum, Russell D. Dilley, Charles D. Dunmoyer, Ralph R. High, Charles I. Johnson, Howard L. Lewis, William F. Mathys, William K. McMahan, Walter M. Meacham, Thomas P. Murphy, John R. Parks, Carl Siktberg, Ellen M. Studley, Jesse J. Thomas, James B. Willard, Robert D. Wright; local, Chester B. Carpenter, Clifford C. Conn, Garth D. Ireby, Ernest A. Minegar, Henry W. Uhrick (25).

Elders.—Russell N. Anderson, Marcus J. Blaising, Joy A. Morris, Leon L. Nicholson, Harold J. Oechsle, James R. Pheneger, Harold F. Schram, Richard A. Unkenholz (8).

Appendix VII

RETIREMENTS IN NORTH INDIANA CONFERENCE

1917

J. W. Cain, G. B. Work (2).

1918

J. W. Bowen, G. E. Garrison, J. H. McNary (3).

1919

J. Z. Barrett, T. M. Guild, J. M. Haines, M. A. Harland, C. A. Hunt, R. C. Jones, W. E. Murray, C. E. White (7).

1920

C. E. Line, M. S. Marble, L. P. Pfeifer (3).

1921

J. F. Bailey, J. O. Bills, S. L. Cates, L. M. Krider, J. L. Murr, F. M. Stone, S. B. Stookey (7).

1922

A. J. Duryee, J. S. Phillips, E. J. Speckien, M. Swadener, E. B. Westhafer (5).

1923

T. M. Hill, Fred McGlumphy, J. L. Sturgell (3).

1924

H. E. Wright, John Phillips, A. L. Lamport, Henry Lacy, J. P. Chamness (5).

1925

T. M. Guild, G. W. Martin, E. E. Wright (3).

1926

T. J. Johnson, A. S. Preston (2).

1927

W. C. Asay, Edwin Dickson, J. J. Fred, C. M. Hollopeter, Somerville Light, E. J. Maupin, E. H. Taylor, David Wells, D. H. Guild (9).

1928

A. W. Greenman, W. F. Smith, A. A. Turner (3).

1929

J. L. Gillard, W. W. Martin, C. U. Wade, A. L. Weaver (4).

1930

N. P. Barton, J. F. Blocker, S. F. Harter, H. C. Harman, J. A. Patterson (5).

1931

L. C. Bentley, J. O. Campbell, J. F. Porter, D. V. Williams (4).

1932

F. A. Armstrong, U. S. A. Bridge, I. R. Godwin, H. L. Liddle, E. J. Magor, J. H. Runkle (6).

1933

H. E. Forbes, G. R. Grose, W. M. Hollopeter, J. W. Oborn, J. H. Palmer, A. K. Love (6).

1934

A. C. Hoover, C. W. Shoemaker, E. M. Dunbar (3).

1935

D. A. J. Brown, E. A. Bunner, E. C. Fisher, E. M. Foster, A. E. Scotten, Charles Tinkham (6).

1936

E. L. Jones, S. I. Zechiel (2).

1937

A. D. Burkett, M. B. Graham, B. S. Hollopeter, W. E. Loveless, G. F. Osburn, Preston Polhemus (6).

1938

J. T. Bean, R. A. Morrison, G. L. Schanzlin, J. M. Stewart, Guy Burgener, (J. S. Newcombe retired at special session to elect delegates to the Uniting Conference) (6).

1939

Thomas Davies, LeRoy Huddleston, J. W. Reynolds, (J. A. Rhoades retired by the Methodist Protestant Conference) (4).

1940

C. W. Anderson, W. T. Arnold, G. W. Bailor, W. B. Freeland, W. E. Hamilton, H. W. Park, A. C. Hoover made effective in 1937, retired again this year, A. L. Wooten (8).

1941

J. S. Clawson, C. A. Hile, J. F. Lutey, G. M. McKinley, G. H. Myers, Earle Naftzger, Arlington Singer (7).

1942

Frank S. Burns, S. H. Caylor, H. B. Gough, U. S. Hartley, Susie Magner, F. P. Morris (6).

1943

F. T. Champion, E. C. Dunn, J. W. Gibson, R. J. Hicks, E. E. Lutes, N. E. Smith, R. L. Wilson (made effective in 1944) (7).

1944

A. H. Backus, C. E. Dunlap, P. E. Greenwalt, F. W. Lineberry, M. C. Wright (5).

1945

Fred Clarke, O. T. Martin, J. E. Porter, C. H. Smith; LeRoy Myers was re-admitted, having located at his own request, was retired. J. E. Porter was transferred back to the Northwest Indiana Conference (5).

1946

C. B. Croxall, J. S. Denbo, E. E. DeWitt, W. B. Fallis, E. J. Glendenning, A. F. Hogan, L. W. Kemper, B. D. Nysewander, J. R. Stelle, S. H.

Turbeville, W. W. Sweet, R. H. Wehrly (12). Sweet made effective in 1948.

1947

Herbert Boase, R. J. Burns, G. F. Hubbartt, J. E. Jensen, Otis Jones, W. W. Robinson, J. W. Rose, C. B. Sweeney (8).

1948

J. O. Hochstedler, H. A. P. Homer, Benjamin Kendall, M. O. Lester, W. E. Pittenger, A. G. Simmons, R. L. Wilson (made effective 1949) (see 1942) (7).

1949

F. A. Hall, W. H. Harrison, W. E. McPheeters, A. P. Teter (made effective in 1951), A. C. Wischmeier (5).

1950

John Paul, J. M. Baker, J. H. Richardson, C. E. Smith, J. W. Holloway, Earl Leonard, accepted supply (6).

1951

V. L. Clear, E. T. Franklin, L. G. Jacobs, E. B. Megenity, J. F. Stephenson, W. W. Sweet (see 1946), O. P. Van Y (7).

1952

C. F. Hert, C. C. Ford, W. L. Hall, E. A. Overton, H. A. Davis, E. J. Wickersham (6).

1953

H. L. Avery, B. M. Bechdolt, A. E. Burk, J. A. Land, W. O. Power, Karl R. Thompson, C. C. Wischmeier, W. P. Thorn (8).

1954

C. G. Cook, F. S. Hickman, J. C. Lawburgh, J. E. Lawshe, Julius Pfeiffer, E. N. Rosier (6).

1955

D. C. Beatty, O. F. Kent (2).

1956

E. L. Ferris, B. H. Franklin, M. C. Morrow, G. A. Snider (4).

Appendix VIII

ROLL OF THE DEAD

From June 7, 1917

Enter Ministry	Name	Date of Death	Years in Age Ministry	Place of Burial
1876	J. W. Paschall	June 7, 1917	88 41	Oak Ridge, Goshen
1851	J. W. Welch	July 7, 1917	94 66	Oak Park, Ligonier
1883	I. W. Singer	Aug. 31, 1917	66 34	Warren
1864	J. E. Ervin	Jan. 2, 1918	77 54	Hartford City
1874	A. M. Patterson	Jan. 23, 1918	80 44	Alexandria
1871	W. S. Stewart	Jan. 30, 1918	81 47	Harper, Logansport
1855	P. S. Stephens	April 3, 1918	88 63	Lapel
1870	G. H. Hill	May 26, 1918	78 48	Earlham, Richmond
1878	W. D. Parr	Aug. 12, 1918	62 40	Kokomo
1917	H. E. Coe	Aug. 13, 1918	25 1	Corunna
1873	R. H. Smith	Nov. 22, 1918	73 45	Beech Grove, Muncie
1905	F. P. Johnson	Feb. 27, 1919	39 13	Winters, Dunkirk
1882	J. C. Murray	May 1, 1919	71 37	San Juan, Porto Rico
1868	T. H. C. Beall	May 13, 1919	80 51	Crown Hill, Indpls.
1876	J. K. Walts	May 17, 1919	73 43	Linwood, Ft. Wayne
1891	J. W. Walters	July 3, 1919	58 28	Oakgrove, Gary
1877	B. Sawyer	July 14, 1919	68 42	Linwood, Ft. Wayne
1890	J. F. Radcliffe	Aug. 8, 1919	55 29	Halifax, England
1900	C. M. Hobbs	Oct. 25, 1919	53 19	Fairmount
1888	F. M. Lacy	Nov. 21, 1919	67 31	Blountsville
1859	W. E. McCarty	May 21, 1920	82 61	Hartford City
1910	W. G. Day	June 22, 1920	33 10	Prospect, Toronto, Can.
1868	F. A. Robinson	Aug. 1, 1920	78 51	Beech Grove, Muncie
1879	L. J. Naftzger	Nov. 12, 1920	63 41	Warsaw
1872	R. C. Jones	May 13, 1921	77 49	Lapel
1903	S. L. Cates	June 24, 1921	48 18	Mt. Zion, Williamsburg
1867	S. C. Miller	Aug. 11, 1921	90 54	Paw Paw
1859	E. F. Hasty	Aug. 16, 1921	87 62	Beech Grove, Muncie
1887	J. M. Haines	Nov. 5, 1921	66 34	Warsaw
1907	B. E. Jones	Jan. 10, 1922	45 15	Losantville
1876	A. S. Wooton	Mar. 1, 1922	72 46	Greentown
1888	M. A. Harlan	Mar. 4, 1922	71 34	Union City
1885	Eli Davis	Mar. 11, 1922	71 37	Strong Cem, Albany
1911	E. T. Clark	Apr. 14, 1922	35 11	Urbana, Ohio
1893	Millard Pell	Jan. 7, 1923	64 30	Masontown, W. Va.
1874	J. B. Cook	Jan. 16, 1923	73 49	Warsaw
1905	C. J. Everson	July 26, 1923	46 18	Crown Hill, Indpls.
1868	C. H. Wilkinson	Oct. 8, 1923	85 55	Wolcottville
1889	A. G. Neal	Oct. 11, 1923	64 34	Warsaw
1878	J. T. Fetto	Oct. 15, 1923	74 45	South Whitley
1885	J. A. Beatty	Nov. 5, 1923	66 38	Beech Grove, Muncie
1871	A. J. Carey	Nov. 17, 1923	78 52	Plymouth
1904	G. E. Hughes	Dec. 23, 1923	52 19	Zanesville, Ohio
1883	M. R. Pierce	Dec. 31, 1923	65 40	IOOF, Marion

1897	M. L. Hardingham	May 11, 1924	54	27	Portland, Ore.
1867	Wm. Peck	July 5, 1924	86	58	Perkinsville
1885	J. V. Terflinger	July 20, 1924	81	39	Bunker Hill
1903	T. M. Hill	Aug. 26, 1924	50	21	S. Pleasant, Silver Lake
1886	T. F. Frech	Sept. 22, 1924	62	38	Mt. Hope, Huntington
1881	S. C. Norris	Apr. 26, 1925	67	44	Poplar Grove
1912	J. H. James	July 2, 1925	36	13	Greenfield
1906	H. S. Nickerson	July 3, 1925	50	19	Noblesville
1859	C. E. Bisbro	July 30, 1925	86	66	Crownpoint, Kokomo
1880	M. Swadener	Nov. 16, 1925	73	45	Crown Hill, Indpls.
1908	J. H. French	Mar. 27, 1926	51	18	Elm Grove, Bluffton
1894	T. J. Johnson	June 12, 1926	62	32	Galveston
1872	J. W. McDaniel	Aug. 5, 1926	92	54	Beech Grove, Muncie
1891	John Phillips	Oct. 11, 1926	64	35	Bloomington, Rose Hill
1905	C. M. Vawter	Dec. 17, 1926	47	21	Aurora, Riverview
1886	Lewis Reeves	Apr. 16, 1927	79	41	Hartford City
1875	C. H. Brown	May 21, 1927	81	52	Kokomo, Crown Point
1893	Henry Lacy	May 25, 1927	68	34	Ft. Wayne, Linwood
1878	R. S. Reed	Sept. 25, 1927	81	49	Parker
1893	J. M. B. Reeves	Dec. 6, 1927	69	34	Converse
1874	J. S. Cain	Dec. 9, 1927	76	53	Warsaw
1890	E. H. Taylor	Dec. 23, 1927	77	37	Alexandria
1887	J. L. Sturgell	Feb. 7, 1928	69	41	Canton, Ill.
1882	O. V. L. Harbour	Feb. 16, 1928	70	46	Laketon
1881	M. F. Stright	Mar. 9, 1928	78	47	Hartford City
1900	R. T. Laslie	Apr. 12, 1928	61	29	Mauckport
1894	W. F. Smith	June 8, 1928	56	34	Milroy
1887	Sherman Powell	June 27, 1928	64	41	Logansport, Mt. Hope
1890	J. J. Fred	Aug. 5, 1928	60	38	McCordsville
1887	W. E. Murray	June 21, 1929	67	42	Huntington, Mt. Hope
1888	D. H. Guild	June 23, 1929	69	41	Trenton Cem., Delaware County, Ohio
1911	C. A. Cloud	Oct. 22, 1929	59	18	Peru
1904	H. E. McFarlane	Oct. 28, 1929	61	25	Cedar Grove, Dorchester,
1881	J. E. Williams	Nov. 15, 1929	75	48	Pendleton [Mass.]
1909	Edwin Dickson	Jan. 6, 1930	54	21	Huntertown
1906	F. A. LeMaster	Feb. 21, 1930	54	24	Clymer Cem., Miami
1867	W. H. Pierce	Oct. 24, 1930	88	63	Mt. Tabor
1898	B. F. Hornaday	Dec. 18, 1930	58	32	Bluffton, Elm Grove
1890	J. C. White	Jan. 21, 1931	67	41	Matthews
1912	F. H. Cremean	Mar. 15, 1931	55	19	Ft. Wayne, Lindenwood
1915	C. L. Schwartz	Aug. 19, 1931	36	16	St. Paul, Bluffton
1887	A. S. Preston	Dec. 14, 1931	72	44	Flint, Steuben Co.
1872	G. B. Work	Dec. 24, 1931	85	59	Circleville, Ohio
1895	B. H. Wilson	July 4, 1932	60	37	Los Angeles, Calif.
1888	D. V. Williams	Aug. 11, 1932	71	44	Warsaw
1869	W. F. Walker	Nov. 13, 1932	87	63	Crown Hill, Indpls.
1882	C. H. Murray	Nov. 7, 1932	77	50	Huntington
1896	O. A. Trabue	Oct. 10, 1932	65	36	Kokomo
1900	E. E. Wright	Dec. 24, 1932	70	32	Waynedale, Ft. Wayne
1876	J. A. Ruley	Dec. 15, 1932	79	56	Muncie
1892	J. P. Chamness	Feb. 16, 1933	76	42	Muncie
1886	A. L. Lamport	June 13, 1933	79	47	Burbank, Calif.
1880	C. E. White	June 20, 1933	80	53	South Bend
1891	J. F. Porter	Dec. 31, 1933	68	42	Noblesville
1875	H. A. Ewell	Jan. 20, 1934	82	59	Dayton, Ohio

1909	C. P. Gibbs	Feb. 20, 1934	54	25	Warsaw
1889	J. H. McNary	Mar. 27, 1934	72	24	Albany
1893	W. W. Martin	June 2, 1934	68	41	Kokomo
1896	A. J. Duryee	June 29, 1934	76	26	Rome City
1885	L. M. Krider	Sept. 8, 1934	79	36	Woodlawn, Auburn
1882	F. M. Stone	Jan. 26, 1935	77	39	Crown Hill, Indpls.
1888	J. F. Bailey	Feb. 4, 1935	72	33	Crown Hill, Indpls.
1934	J. J. McCreary	Oct. 10, 1935	25	2	Elm Ridge, Muncie
1910	E. M. Dunbar	Oct. 18, 1935	56	24	E. Maplewood, Anderson
1901	H. L. Liddle	Jan. 5, 1936	72	31	Fairmount
1896	E. M. Foster	Feb. 14, 1936	66	39	North Webster
1880	C. E. Line	Apr. 30, 1936	82	40	Noblesville
1892	H. E. Wright	June 2, 1936	68	38	W. Jefferson, Ohio
1894	L. C. Bentley	Jan. 24, 1937	72	37	Greencastle
1881	C. U. Wade	Feb. 6, 1937	87	48	La Grange
1910	J. F. Blocker	June 17, 1937	72	20	Columbus
1888	J. F. Bailey	Feb. 4, 1937	72	33	Crown Hill, Indpls.
1887	B. S. Holloper	Aug. 4, 1937	79	50	Huntington
1892	E. B. Westhafer	Aug. 13, 1937	71	30	New Philadelphia, Ohio
1901	W. M. Holloper	Oct. 27, 1937	69	32	Auburn
1910	C. B. Thomas	Jan. 1, 1938	54	28	Fairfield Cem., DeKalb Co.
1934	T. V. Stout	Jan. 9, 1938	35	4	Hillisburg
1895	J. L. Murr	Feb. 27, 1938	74	26	Long Beach, Calif.
1904	W. C. Asay	Jan. 2, 1939	68	23	Matthews
1899	J. H. Runkle	Jan. 8, 1939	77	33	Chili
1909	J. F. Cottingham	Jan. 20, 1939	64	30	Milan
1896	E. E. Trippeer	Apr. 16, 1939	66	43	Peru
1881	F. G. Browne	Sept. 18, 1939	82	32	Westfield
1892	F. M. Kemper	Sept. 3, 1939	74	16	Escondido, Calif.
1882	J. W. Bowen	Apr. 21, 1940	85	36	Fountain City
1890	J. A. Patterson	Oct. 14, 1940	76	40	Alexandria
1829	T. J. Cotton	Nov. 12, 1940	41	11	Prospect Cem., Uniondale
1906	H. E. Forbes	Dec. 28, 1940	74	27	Lapel
1909	S. I. Zechiel	Jan. 22, 1941	73	27	Culver
1885	W. H. Green	Feb. 8, 1941	82	26	Beech Grove, Muncie
1886	L. A. Sevits	Feb. 18, 1941	75	30	Albany
1897	F. K. Dougherty	Apr. 4, 1941	67	44	Montmorenci
1887	J. O. Bills	Apr. 25, 1941	85	30	Lewisville
1896	David Wells	May 4, 1941	83	31	Windfall
1870	E. L. Semans	July 14, 1941	96	39	Warsaw
1879	T. M. Guild	July 19, 1941	87	39	Medaryville
1880	A. W. Greenman	Feb. 12, 1942	87	49	Evanston, Ill.
1919	J. E. Burgess	Feb. 26, 1942	55	23	Cumberland Cem., near Matthews
1928	G. G. Girton	Feb. 28, 1942	49	14	Boston Cem., Richmond
1903	W. E. Hamilton	July 28, 1942	71	37	Woodlawn Cem., Maxville
1908	D. A. J. Brown	Aug. 17, 1942	69	27	Hartford City
1894	E. J. Magor	Sept. 9, 1942	76	38	Candor, N.Y.
1888	M. F. Iliff	Sept. 25, 1942	83	42	Gravel Hill, Bryant
1885	H. C. Harman	Sept. 30, 1942	81	45	Violet Cem., Goshen
1896	I. R. Godwin	Nov. 21, 1942	77	36	South Whitley
1914	T. S. Haddock	Dec. 13, 1942	57	28	Winchester
1891	J. Z. Barrett	Jan. 9, 1943	88	28	Manasota, Fla.
1901	W. L. Heitz	Jan. 19, 1943	65	39	Cedar Chapel, Garrett

1899	W. T. Arnold	Mar. 14, 1943	66	41	IOOF Cem., Marion
1892	J. W. Tillman	May 29, 1943	89	15	North Manchester
1906	S. B. Stookey	Sept. 13, 1943	69	15	Warsaw
1896	J. O. Campbell	Nov. 22, 1943	77	35	IOOF Cem., Marion
1920	G. M. McKinley	Nov. 24, 1943	70	20	Union Cem., near Eaton
1884	J. L. Barclay	Dec. 8, 1943	82	50	Thompson Cem., Gaston
1904	G. W. Martin	Dec. 29, 1943	89	21	Woodlawn Cem., Max- ville
1907	E. C. Fisher	Jan. 9, 1944	75	28	Walton
1912	A. L. Wooten	May 21, 1944	69	28	IOOF, near Swayzee
1905	H. W. Park	June 11, 1944	71	35	Mt. Pleasant, Claypool
1907	U. S. Hartley	Sept. 17, 1944	72	35	Memorial Pk., Anderson
1876	J. W. Cain	Jan. 17, 1945	90	41	DeLand, Fla.
1915	C. S. Miller	Apr. 10, 1945	57	30	Redkey
1900	H. B. Gough	June 17, 1945	76	42	Greencastle
1899	G. F. Osburn	Sept. 10, 1945	74	38	Woodlawn Cem., Auburn
1891	A. L. Weaver	Oct. 25, 1945	78	38	LaGrange
1896	Earle Naftzger	Dec. 21, 1945	69	45	Warsaw
1894	N. P. Barton	Jan. 6, 1946	80	36	North Webster
1921	C. E. Dunlap	May 3, 1946	65	23	S. Mound, New Castle
1907	A. D. Burkett	Sept. 27, 1946	67	30	Spring Hill, near Monroe
1907	F. S. Burns	Oct. 19, 1946	70	35	Wilkinson
1908	A. F. Hogan	Jan. 9, 1947	70	38	Highland Lawn, Terre Haute
1909	H. C. Powell	Mar. 22, 1947	68	38	Eaton
1909	C. O. Johnson	Apr. 14, 1947	62	37	Curry Chapel, Maxwell
1921	Susie M. Magner	July 14, 1946	84	21	Memorial Pk., Anderson
1908	O. T. Martin	July 7, 1947	67	37	Earlham Cem., Richmond
1905	C. A. Hile	Sept. 19, 1947	75	36	Grant Memorial, Marion
1885	W. W. Brown	Nov. 24, 1947	88	25	Miami, Fla.
1898	P. W. Boxell	Dec. 2, 1947	87	33	Van Buren
1924	E. J. Hulst	May 2, 1948	47	25	Jamestown
1891	G. H. Myers	June 4, 1948	77	50	Union City
1911	C. A. Byrt	June 13, 1948	68	37	Mt. Hope, Logansport
1894	F. J. Speckien	Aug. 27, 1948	79	20	Corunna
1920	Otis J. Jones	Oct. 26, 1948	65	26	Sold's Home, Lafayette
1895	S. F. Harter	Nov. 11, 1948	86	35	Union City
1911	F. S. Young	Dec. 9, 1948	60	36	Blue River, Churubusco
1910	F. W. Lineberry	Jan. 9, 1949	65	34	Hopewell, near Frankfort
1909	C. G. Yeomans	Mar. 13, 1949	66	39	Kendallville
1908	R. A. Morrison	Nov. 14, 1949	77	23	Asbury Chapel, Hartford City
1922	L. L. C. Wisner	Dec. 5, 1949	66	27	Waterloo
1895	E. L. Jones	Mar. 5, 1950	82	38	Beech Grove, Muncie
1888	C. M. Hollopeter	Mar. 6, 1950	88	35	Leo
1918	J. M. Stewart	Apr. 29, 1950	77	20	Riverview, South Bend
1929	D. M. Liggett	June 14, 1950	54	21	Rising Sun
1919	J. M. Pyncheon	Sept. 25, 1950	63	31	Violet Cem., near Goshen
1909	H. A. P. Homer	Oct. 30, 1950	67	39	IOOF, Hartford City
1890	A. A. Turner	Dec. 20, 1950	91	38	LaGrange
1901	J. A. Rhoades	Jan. 19, 1951	76	38	Sheridan
1898	F. P. Morris	Feb. 6, 1951	83	44	Monticello
1905	C. B. Sweeney	Feb. 18, 1951	76	45	New Haven
1894	F. A. Armstrong	Mar. 16, 1951	87	38	Spiceland
1900	E. C. Dunn	Mar. 30, 1951	78	43	IOOF, Marion
1915	A. K. Love	Apr. 16, 1951	69	18	Hagerstown

1908	W. B. Fallis	May 1, 1951	75	38	Vicksburg, Mich.
1906	J. F. Lutey	May 17, 1951	77	35	Ligonier
1883	M. S. Marble	June 3, 1951	97	37	Pendleton
1910	E. A. Moore	Oct. 9, 1951	63	41	Lindenwood, Ft. Wayne
1889	U. S. A. Bridge	Nov. 25, 1951	84	43	Mt. Hope, Huntington
1921	J. W. Rose	Jan. 7, 1952	55	26	Ch. of Chimes, Oakland, Calif.
1911	F. E. Fribley	Jan. 13, 1952	61	40	Bourbon
1929	R. F. Hart	Mar. 9, 1952	51	23	Russiaville
1909	J. S. Clawson	Mar. 21, 1952	76	32	Upland
1932	D. C. Stackhouse	Nov. 16, 1952	44	20	Warsaw
1907	G. E. Garrison	Dec. 5, 1952	72	11	Galveston
1891	Charles Tinkham	Dec. 7, 1952	88	44	Green Hill, Col. City
1909	E. E. Dewitt	Dec. 13, 1952	77	37	Mendon Cem., Pendleton
1890	Sylvester Billheimer	Apr. 3, 1953	98	13	Nettle Cr., Hagerstown
1896	G. R. Grose	May 6, 1953	82	37	Greencastle
1906	P. E. Greenwalt	May 19, 1953	75	38	IOOF, Marion
1911	E. J. Wickersham	June 14, 1953	66	42	Winchester
1917	J. A. Land	July 23, 1953	65	36	Greenfield
1902	Preston Polhemus	Nov. 1, 1953	81	35	Inglewood, Los Angeles, Calif.
1932	G. C. Hershberger	Dec. 12, 1953	59	21	Spiceland
1882	Somerville Light	Mar. 15, 1954	93	45	Warsaw
1909	M. O. Lester	Mar. 29, 1954	71	42	North Webster
1896	C. W. Shoemaker	Apr. 14, 1954	92	38	Mt. Tabor, Muncie
1930	R. E. Boyle	Apr. 23, 1954	64	24	Yorktown
1904	M. C. Wright	July 26, 1954	78	40	Lindenwood, Ft. Wayne
1889	J. L. Gillard	Aug. 4, 1954	93	40	Warsaw
1927	E. H. Saunders	Aug. 26, 1954	59	28	Eden Cem., Topeka
1893	J. T. Bean	Dec. 6, 1954	82	45	Crown Hill, Indpls.
1938	A. L. Eddingfield	Jan. 23, 1955	48	17	Roanoke
1925	W. P. Thorn	Feb. 7, 1955	63	28	Winchester
1881	J. G. Smith	Mar. 14, 1955	101	36	Edinburg

Appendix IX

SESSIONS OF THE NORTH INDIANA CONFERENCE

From 1917 to 1950

No.	Date	Place	Bishop	Secretary
74	Mar. 28-Apr. 2, 1917	Huntington	Nicholson	D. V. Williams
75	Apr. 3-8, 1918	Warsaw	Nicholson	D. V. Williams
76	Apr. 2-7, 1919	Peru	Nicholson	D. V. Williams
77	Apr. 7-12, 1920	Grace, Richmond	Nicholson	D. V. Williams
78	Apr. 6-11, 1921	First, Elwood	Leete	D. V. Williams
79	Apr. 5-10, 1922	Trinity, Elkhart	Leete	D. V. Williams
80	Apr. 3-9, 1923	Grace, Kokomo	Leete	D. V. Williams
81	Apr. 2-7, 1924	First, Marion	Leete	D. V. Williams
82	Apr. 15-20, 1925	First, Anderson	Leete	D. V. Williams
83	Apr. 7-12, 1926	First, New Castle	Shepard	D. V. Williams
84	Apr. 6-11, 1927	First, Goshen	Locke	D. V. Williams
85	Mar. 27-Apr. 2, 1928	Wayne St., Ft. Wayne	Leete	D. V. Williams
86	Apr. 2-8, 1929	Broadway, Logansport	Blake	D. V. Williams
87	Apr. 1-7, 1930	Hartford City	Fisher	D. V. Williams
88	Apr. 8-13, 1931	First, Mishawaka	Blake	D. V. Williams
89	Apr. 5-11, 1932	High St., Muncie	Wade	D. V. Williams
90	Apr. 4-9, 1933	Huntington	Blake	F. E. Fribley
91	June 6-10, 1934	Trinity, Elkhart	Brown	F. E. Fribley
92	May 30-June 6, 1935	First, Ft. Wayne	Blake	S. L. Yoder
93	Apr. 15-20, 1936	Main St., Kokomo	Blake	S. L. Yoder
94	Apr. 28-May 3, 1937	First, Anderson	Cushman	S. L. Yoder
95	Apr. 27-May 2, 1938	Central, Richmond	Baker	S. L. Yoder
96	Apr. 11-16, 1939	First, Marion	Blake	S. L. Yoder
97	June 5-9, 1940	Warsaw	Lowe	S. L. Yoder
98	May 28-June 1, 1941	Wayne St., Ft. Wayne	Lowe	S. L. Yoder
99	May 27-31, 1942	Grace, Kokomo	Lowe	S. L. Yoder
100	May 26-30, 1943	High St., Muncie	Lowe	S. L. Yoder
101	May 25-28, 1944	First, New Castle	Lowe	S. L. Yoder
102	May 24-25, 1945	Huntington	Lowe	S. L. Yoder
103	May 22-26, 1946	First, Mishawaka	Lowe	S. L. Yoder
104	May 21-25, 1947	First, Ft. Wayne	Lowe	S. L. Yoder
105	May 19-23, 1948	Grace, Kokomo	Lowe	E. S. Morford
106	May 25-29, 1949	Central, Richmond	Raines	E. S. Morford
107	May 25-28, 1950	First, Marion	Raines	E. S. Morford
108	May 23-27, 1951	First, Anderson	Raines	E. S. Morford
109	May 21-25, 1952	Trinity, Elkhart	Raines	E. S. Morford
110	May 27-31, 1953	Wayne St., Ft. Wayne	Raines	L. E. Clayton
111	May 26-30, 1954	Grace, Kokomo	Raines	L. E. Clayton
112	May 25-29, 1955	High St., Muncie	Raines	L. E. Clayton
113	May 23-27, 1956	First, New Castle	Raines	L. E. Clayton

Appendix X

DELEGATES TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

1820-1956

- 1920, *Des Moines*.—Ministers, R. J. Wade, F. B. Fisher, W. W. Martin, G. R. Grose, F. A. Hall, W. B. Freeland, A. G. Neal; Reserves, W. T. Arnold, W. W. Wiant, D. H. Guild.
Laymen, F. W. Greene, Syracuse; Elwood Starbuck, Fort Wayne; C. L. Walters, Decatur; Mrs. Nellie P. Chandler, Pennville; C. H. Neff, Anderson; C. W. Beecher, Peru; O. F. Ward, Richmond; Reserves, M. B. Stults, Huntington; H. L. Burr, New Castle; Mrs. Martha J. Mellinger, Logansport.
- 1924, *Springfield, Mass.*—Ministers, W. W. Wiant, R. J. Wade, F. F. Thornburg, J. W. Potter, C. H. Smith, G. R. Grose, W. T. Arnold; Reserves, J. I. Jones, E. M. Dunbar, W. W. Martin.
Laymen, Mrs. Orah T. Hilkert, Logansport; F. E. Bowser, Warsaw; James Burrows, Kokomo; Elwood Starbuck, Fort Wayne; Mrs. Jessie Nelson, Union City; A. H. Sapp, Huntington; J. F. Olinger, Garrett; Reserves, O. N. Cranor, Albany; G. A. Osborn, Marion; C. W. Beecher, Peru.
- 1928, *Kansas City*.—Ministers, R. J. Wade, J. I. Jones, W. W. Wiant, W. T. Arnold, L. W. Kemper, M. C. Wright; Reserves, C. H. Smith, D. V. Williams, J. F. Edwards.
Laymen, Mrs. Ivan A. Hill, Knightstown; W. H. Forse, Anderson; Dr. L. E. Van Osdol, Peru; J. S. Lickert, New Haven; J. M. Triggs, Huntington, Dr. M. F. Steele, Fort Wayne; Reserves, D. C. Turnbull, Mishawaka; S. W. Poor, Etna Green, J. W. Holmes, Portland.
- 1932, *Atlantic City*.—Ministers, L. W. Kemper, J. F. Edwards, C. H. Smith, F. K. Dougherty, M. O. Lester, C. B. Croxall, C. A. McPheeters; Reserves, O. T. Martin, F. A. Hall, C. H. King.
Laymen, A. G. Harrison, Anderson; Lloyd McClure, Kokomo; Mrs. Bertha B. Thornburg, Fort Wayne; E. K. Shera, Richmond; A. E. Bauer, Eaton; Dr. O. U. King, Huntington; B. W. Ayres, Upland; Reserves, G. E. Meek, Kokomo; F. E. Fribley, Bourbon; J. W. Kirkpatrick, Muncie.
- 1936, *Columbus*.—Ministers, F. E. Fribley, A. W. Pugh, O. T. Martin, C. G. Yeomans, W. H. Bransford; Reserves, M. O. Lester, L. W. Kemper, B. M. Bechdolt.
Laymen, H. R. Gettle, Fort Wayne; R. R. Roudebush, Greenfield; Mrs. W. C. Lytle, Fort Wayne; F. L. Ballinger, Daleville; L. S. Leatherman, Tipton; Reserves, W. L. Bailey, H. R. Roose, E. M. Sims.
- 1939, the *Uniting Conference, Kansas City*.—Ministers, A. W. Pugh, F. E. Fribley, W. W. Sweet; Reserves, C. H. Smith, W. H. Bransford, P. B. Smith.

Laymen, R. R. Roudebush, H. R. Gettle, George Fenstermacher; Reserves, Loren Elliott, F. L. Ballinger, C. R. Stump.

1940 (First session after the union of Methodism), *Atlantic City*.—Ministers, A. W. Pugh, Fred Clarke, F. E. Fribley, P. B. Smith, W. W. Robinson; Reserve and Jurisdictional, F. W. Lineberry, W. W. Krider, W. H. Bransford, W. E. Pittenger, L. G. Jacobs, M. O. Lester.

Laymen, R. R. Roudebush, Charlottesville; H. R. Gettle, Fort Wayne; Mrs. C. B. Croxall, Richmond; H. O. DeWeese, Elwood; George Fenstermacher, Upland; Reserve and Jurisdictional, F. L. Ballinger, Daleville; Walter Williams, Muncie; Loren Elliott, Wabash; H. R. Roose, Goshen; Mrs. Walter Werking, Anderson; E. S. Gerig, Fort Wayne.

Reserve Delegates to the Jurisdiction Conference.—Ministers, O. T. Martin, W. W. Sweet, C. H. Smith, J. V. Sibiral, B. M. Becdolt; Laymen, A. G. Harrison, Anderson; Fred Lobley, Elkhart; O. J. Neighbors, Wabash; Percy Kabrick, Muncie; A. E. Bauer, Eaton.

1944, *Kansas City*.—Ministerial, A. W. Pugh, W. H. Bransford, J. W. Fox, E. R. Garrison, W. W. Robinson; these, with the following were also the Jurisdictional Conference delegates, C. G. Yeomans, S. L. Yoder, V. L. Clear, F. W. Lineberry, F. E. Fribley, B. B. Shake; Reserve delegates to the Jurisdictional Conference, L. G. Jacobs, W. E. Pittenger, S. H. Turbeville.

Laymen, R. R. Roudebush, H. R. Gettle, Mrs. Julia P. Naftzger, Walter Williams, H. O. DeWeese; these with the following were also the Jurisdictional Conference delegates, Mrs. W. R. Snyder, Loren Elliott, H. R. Roose, C. W. Beecher, Mrs. H. R. Roose, George Fenstermacher; Reserve delegates to the Jurisdictional Conference, Joe Craw, Fentress Tucker, Mrs. Fred Hawes.

1944, *Boston*.—Ministerial, W. H. Bransford, A. W. Pugh, J. W. Fox, E. R. Garrison, S. L. Yoder; these with the following were elected as delegates to the Jurisdictional Conference, F. E. Fribley, Keith Hanley, A. P. Teter, T. B. Morris, C. G. Yeomans; Alternates to the Jurisdictional Conference, B. B. Shake, B. M. Bechdolt, E. J. Wickersham.

Laymen delegates, Mrs. H. R. Roose, Joe Craw, R. R. Roudebush, Waldo Adams, Mrs. Julia P. Naftzger; these with the following were delegates to the Jurisdictional Conference, O. J. Neighbours, Mrs. A. L. Morey, Mrs. F. E. Fribley, Walter Williams; Alternates, H. R. Roose, the other names not recorded in the *Minutes*.

1952, *San Francisco*.—Ministerial, A. W. Pugh, J. W. Fox, W. H. Bransford, T. B. Morris; these with the following were elected as delegates to the Jurisdictional Conference, B. B. Shake, D. E. Bailey, E. R. Garrison, G. D. Greer, Keith Hanley, J. W. Borders; Alternate delegates to the Jurisdictional Conference, H. D. Neel, S. L. Yoder, Vergil Sexton.

Laymen delegates, H. O. DeWeese, R. R. Roudebush, George Fenstermacher, Mrs. H. R. Roose; these with the following were elected as delegates to the Jurisdictional Conference, Mrs. Clare Knepple, Mrs. J. N. Rodeheaver, Waldo Adams, Mrs. Julia P. Naftzger, E. M. Sims, Walter

Williams; Alternates to the Jurisdictional Conference, H. R. Roose, Walter Parsons, Mrs. H. O. DeWeese.

1956, *Minneapolis*.—Ministerial, T. B. Morris, A. W. Pugh, B. F. Stroh, G. D. Greer; Laymen, H. O. DeWeese, R. R. Roudebush, Mrs. Clara E. Knepple, Mrs. R. R. Neff.

Jurisdictional: Ministerial, E. R. Garrison, H. D. Neel, E. E. Kaufman, L. G. Sapp, O. W. Paulen, D. E. Bailey; Laymen, L. J. Pierce, P. R. Flowers, E. M. Sims, Waldo Adams, George Fenstermacher, J. M. Evans; Alternates: Ministerial, G. H. Jones, E. E. Lawshe, B. B. Shake; Laymen, Fred Busche, Max Tyner, Ora Charlton.

Appendix XI

PRESIDENTS OF THE NORTH INDIANA LAYMEN'S CONFERENCE (Since 1916).—1920, Elwood Starbuck, Goshen; 1921, C. W. Beecher, Peru; 1924-'25, Fred Beauchamp, Sheridan; 1928, G. L. Saunders, Bluffton; 1929, Bert W. Ayres, Upland; 1932, C. E. Endicott, Andrews; 1935-'36, C. L. Walters, Decatur; 1937-'39, R. R. Roudebush.

PRESIDENTS OF THE NORTH INDIANA CONFERENCE LAYMEN'S ASSOCIATION, 1917-'38.—1927-'24, Elwood Starbuck; 1925-'26, Walter Werking; 1927, no record; 1929-'32, Arthur H. Sapp; 1933, O. U. King; 1934, F. W. Hines; 1935-'38, O. U. King.

Secretaries of the Laymen's Association, 1917-'38.—The record is so incomplete the names known to have served are listed: B. W. Ayres, F. W. Greene, R. G. Eastman, B. W. Burkhardt, E. S. Gerig, S. F. DePoy.

CONFERENCE LAY LEADERS SINCE THE UNION IN 1939.—1939-'44, R. R. Roudebush, Anderson; 1945-'47, Joe Craw, New Castle; 1948-'50, Waldo Adams, Akron; 1951-'55, Homer Roose, Goshen; 1956—, H. O. DeWeese, Elwood.

Appendix XII

PRESIDENTS OF THE INDIANA METHODIST PROTESTANT CONFERENCE.—1840, R. G. Hanna; 1941-'42, 1848-'50, 1857-'58, 1861, 1866, Samuel Morrison; 1844, W. W. Paul, 1945, D. H. Stephens, 1846-'47, 1856, 1868, 1871, Thomas Shipp; 1851-'52, Fletcher Tevis; 1953-'54, Harvey Collins; 1855, 1859, 1863-'64, Jairus Gardner; 1860, Zacharias Dean; 1862, Jonathan Flood; 1865, 1884-'86, 1893-'95, Hugh Stackhouse; 1867, 1875, 1880, Samuel Flood; 1869-'70, Joseph Proctor; 1873-'74, Samuel Lowden; 1876, S. M. Shumay; 1877-'79, J. H. Luse; 1881-'83, J. H. McKinney; 1887-'88, J. M. Langley; 1889-'90, T. E. Lancaster; 1891-'92, W. H. Fisher; 1896-1900, F. M. Hussey; 1901-'05, 1914-'18, W. H. Lineberry; 1906-'08, J. L. Narclay; 1909-'11, J. O. Ledbetter; 1912-'13, S. S. Stanton; 1919-'23, E. T. Howe; 1924-'28, F. W. Lineberry; 1929-'33, G. L. Farrow; 1934-'39, Fred Clarke.

SECRETARIES OF THE INDIANA METHODIST CONFERENCE.—1840, H. P. Bennett; 1842-'43, W. W. Paul; 1844, D. H. Stephens; 1845-'46, C. H. Williams; 1847, 1852, 1857, 1860-'62, William Smith; 1848-'51, George Wheatly; 1853-'54, Joseph Shipp; 1855-'56, W. M. Chamber; 1858-'59, J. F. Wayland; 1863-'64, 1868-'71, Hugh Stackhouse; 1865, C. R. Carlton; 1866-'67, Samuel Lowden; 1872-'73, Joseph Proctor; 1874-'75, Joseph VanBuskirk; 1876-'77, Lewis Alter; 1878-'79, J. H. McKinney; 1880, J. P. Williams; 1881-'87, S. S. Stanton; 1888, F. M. Hussey; 1889, J. M. B. Reeves; 1890-1903, J. R. Lenhart; 1904-'05, G. W. Bundy; 1906-'08, C. S. Heininger; 1909-'11, A. L. Vermillion; 1912-'18, E. T. Howe; 1919-'30, C. J. Kerlin; 1931-'39, E. L. Ferris.

MINISTERS BROUGHT IN BY THE MERGER IN 1939 From the Indiana Methodist Protestant Conference

RETIRED

James L. Barclay, Perry W. Boxell, William H. Green, Mortimer F. Iliff,
James G. Smith, John A. Rhoades.

EFFECTIVE

Hillis L. Avery, James M. Baker, Amos Barnes, John E. Burgess, Fred Clarke, Albert Clarke, John S. Clawson, B. Robert Collins, George L. Farrow, E. Lloyd Ferris, A. Dale Giles, W. Smith Harper, William L. Heitz, Roy R. Helms, Glen C. Hershberger, Jason W. Holloway, Claude O. Johnson, Otis Jones, Oran F. Kent, Clarence J. Kerlin, John C. Krieg, Frank W. Lineberry, Ray B. Martin, George M. McKinley, Willard R. Schmelzer, Ora R. Shaw, J. Vergil Siberal, Claude H. Simons, William H. Lee Spratt, Frank W. Stephenson, Allen C. Watson, Lester K. Welsh, Lester I. Sommer, Andrew L. Wooton.

PROBATIONERS

Keith Hanley, G. Ben Hershberger, William A. Nangle.

SUPERNUMERARY

Mrs. Susie M. Magner, Daniel F. Myers.

ACCEPTED SUPPLIES

Robert Treat, Paul Reish.

APPOINTMENT RECORD OF CHARGES—1916-1939

These are the Charges which came into the North Indiana Conference at the time of the merger from the Indiana Methodist Protestant Conference.

Altoona.—1916-'18, C. C. Farmer; 1919, J. H. Ramsey; 1920-'22, J. R. Elson; 1923-'25, Ora S. Rardin; 1926, A. Adam Ireland; 1927-'28, Verlin B. Ratcliffe; 1928-'31, Milo E. Cormican; 1932-'35, Geo. M. McKinley; 1936-'37, Wm. D. Koehnlein; 1938, A. L. Wooton; 1939,

Anderson, Central.—1921-'22, Albert Leffingwell; 1923-'24, J. F. McKnight; 1925, Mrs. Susie Magner; 1926-'27, H. L. Lanahan; 1928, Claude H. Simons; 1929-'35, James M. Baker; 1936-'38, John A. Rhoades; 1939, Allen Watson.

Anderson, First (Fifth Street).—1916, James L. Barclay; 1917-'20, J. O. Ledbetter; 1921-'22, J. C. McCaslin; 1923-'28, Andrew L. Wooton; 1929-'33, E. Lloyd Ferris; 1934-'36, W. Ray Kuhn; 1937-'39, Clarence J. Kerlin.

Bethel.—1916, Earl W. George; 1917, Lafayette L. Coomer; 1918, J. O. Ledbetter; 1919, Noah Watson; 1920-'21, Mrs. Amanda J. Forkner; 1922-'24, J. F. McKnight; 1925, H. L. Lanahan; 1926, R. G. Skidmore; 1927-'30, Martin E. Wayts; 1931-'33, T. M. Friel; 1934, Allen C. Watson; 1935, Roy R. Helms; 1936-'37, Albert Clarke; 1938-'39, William Nangle.

Bryant.—1916, D. W. Hetrick; 1917-'18, Daniel F. Myers; 1919, W. H. Carnes; 1920-'22, David Clark; 1923-'24, J. R. Elson; 1925, William Coomer; 1926, Homer E. Gauntt; 1927-'28, Earl W. George; 1929-'33, Nicholas Smith; 1934-'35, John Kreig; 1936-'39, Amos Barnes.

Cammack.—1916, A. L. Wooton; 1917, Elmer L. Myers; 1918 J. W. Albright; 1919, S. B. Johnson; 1920, Robert Holsclaw; 1921, D. H. Mason; 1922, W. H. Green; 1923, Albert Lee; 1924, Albert Poor; 1925, G. W. Carnes; 1926, R. G. Skidmore; 1927-'28, W. R. Schmelzer; 1929, Blaine Collins; 1930, H. E. Cline; 1931,; 1932, Ora Shaw; 1933-'34, P. W. Boxell; 1935-'37, Paul H. Hall; 1938-'39, Ora Shaw.

Cowan.—1916-'19, N. Vice; 1920-'21, P. W. Boxell; 1922, R. N. Cline; 1923, F. M. McKinney; 1924-'25, Albert Lee; 1926-'32, Ora Shaw; 1933,; 1934, A. Adam Ireland; 1935,; 1936,; 1937, James Heffernan; 1938-'39, Ora Shaw.

Dunkirk.—1916-'17, C. O. Johnson; 1918-'19, A. Adam Ireland; 1920, D. H. Mason; 1921-'22, J. L. Barclay; 1923-'24, John E. Burgess; 1925-'26, E. F. Landrey; 1927, G. W. Sawyer; 1928, W. R. Kuhn; 1929-'32, W. R. Schmelzer; 1933-'39, Claude O. Johnson.

Elkhart, Calvary.—1919-21, Fred Clarke; 1922, John C. Coons; 1923-25, N. Vice; 1926-30, Otis Jones; 1931-34, R. Gerald Skidmore; 1935-39, W. R. Schmelzer.

Elkhart, First (Grace).—1916-'21, Fred Clarke; 1922-'23, John C. Coons; 1924-'28, E. Lloyd Ferris; 1929-'39, Frank W. Lineberry.

Elwood (Grace).—1916, Hillis L. Avery; 1917-'21, G. L. Farrow; 1922-'25, C. J. Kerlin; 1926-'29, J. C. Coons; 1930-'33, Fred Clarke; 1934-'39, E. Lloyd Ferris.

Forest.—1916, H. F. Beck; 1917, Earl W. George; 1918-'20, G. M. McKinley; 1921-'22, Otis Jones; 1923-'24, Verlin B. Ratcliffe, Associate, H. L. Lanahan; 1925-'26, V. B. Ratcliffe; 1927,; 1928, M. E. Cormican; 1929-'30, Louis A. Bangerter; 1931-'32, Blaine Collins; 1933, G. W. Grantham; 1934-'39,

Fowlerton.—1916, A. E. Scotten; 1917-'19, J. Ray Stanton; 1920-'21, Elmer Myers; 1922-'24, O. B. Roberts; 1925, J. A. Rhoades; 1926-'29, C. O. Johnson; 1930-'33, N. Vice; 1934-'35, John S. Clawson; 1936, James Miller; 1937-'38, G. M. McKinley; 1939, James M. Baker.

Garrett.—1916-'18, C. C. Farmer; 1919, J. H. Ramsey; 1920-'22, J. R. Elson; 1923-'25, Ora S. Rardin; 1926, A. Adam Ireland; 1927-'28, V. B. Ratcliffe; 1929-'31, M. E. Cormican; 1932-'36, G. M. McKinley; 1937-'39, A. L. Wooton.

Greenfield.—1916-'18, O. L. Thompson; 1919-'33, Hillis L. Avery; 1934-'39, G. L. Farrow.

Griffin Chapel.—1916-'17, W. L. Heitz; 1918-'19, A. W. Conn; 1920, Nomen McClain; 1921, W. R. Teltoe; 1922-'23, M. F. Iliff; 1924, Don B. Spittler; 1925, W. R. Teltoe; 1926, P. W. Boxell; 1927-'28, Robert B. Clark; 1929-'31, J. W. Holloway; 1932, D. W. Hetrick; 1933-'35, J. W. Holloway; 1936, Jay Thornburg; 1937, Leland Wiley; 1938-'39, Keith Hanley.

Harlan.—1916, M. E. Cormican; 1917, Ora S. Rardin; 1918, G. W. Carnes; 1919, Milton Kidd; 1920, Mrs. Ella V. Sebert; 1921, J. W. Albright; 1922-'23, Mrs. Ella V. Sebert; 1924, Bertie Mayfield; 1925, Mrs. Mary Ayers; 1926-'28, L. P. Sample; 1929-'30, Bertie Mayfield; 1931-'32, V. O. Harold; 1933, C. O. Johnson; 1934-'37, W. D. Koehnlein; 1938, Cecil W. Goff; 1939,

Hanfield.—1916, J. S. Clawson; 1917-'18, A. L. Wooton; 1919-'21, M. F. Iliff; 1922-'23, A. W. Conn; 1924-'25, J. C. Coons; 1926-'27, G. W. Carnes; 1928-'29, H. L. Lanahan; 1930, J. A. Rhoades; 1931-'35, James Miller; 1936, Glen C. Hershberger; 1937-'38, Ralph Owens; 1939, John C. Krieg.

Herbst.—1916-'19, Clyde H. Havens; 1920-'21, John C. Coons; 1922, Verlin B. Ratcliffe; 1923-'26, J. Ray Stanton; 1927-'32, Amos Barnes; 1933-'37, J. C. Coons; 1938-'39, B. Robert Collins.

Jonesboro.—1916, G. L. Farrow; 1917-'20, J. L. Barclay; 1921-'22, W. S. Harper; 1923-'25, Otis Jones; 1926, G. W. Grantham; 1927, Amos Barnes; 1928-'31, J. L. Barclay; 1932-'33, J. Vergil Sibera; 1934, T. M. Friel; 1935-'36, Lester I. Sommer; 1937-'38, Ora W. Wyant; 1939, Sup.

Kendallville.—1916-'17, Ira M. McVey; 1918, John R. Elson; 1920-'25, A. Adam Ireland; 1926-'29, J. A. Rhoades; 1930-'39, Claude H. Simons.

Keystone.—1916-'17, A. Adam Ireland; 1918, A. Edrington, A. Leffingwell;

1919, L. P. Sample; 1920-'21, S. M. Johnson; 1922, J. R. Weaver; 1923-'27, M. F. Iliff; 1928, G. W. Carnes; 1929-'30, Ora S. Rardin; 1931, P. W. Boxell; 1932-'34, Ora S. Rardin; 1935-'37, I. W. Clark; 1938, Lester M. Pierce; 1939, George M. McKinley.

La Grange.—1916,; 1917, J. W. Albright; 1918, S. S. Stanton; 1919-'24, W. R. Kuhn; 1925-'26, Bertie Mayfield; 1927-'32, G. W. Grantham; 1933-'37, Ora R. Shaw; 1938-'39, Ray B. Martin.

Liberty Center.—1916, W. S. Harper; 1917-'19, B. M. Petty; 1920-'21, O. B. Roberts; 1922-'23, W. L. Heitz; 1924-'28, J. M. Baker; 1929-'30, Verlin B. Ratcliffe; 1931-'33, Ora W. Wyant; 1934-'35, A. L. Steinfeldt; 1936-'39, J. S. Clawson.

Lincoln.—1916, Lafayette Coomer; 1917, H. V. Sharp; 1918, I. W. Clark; 1919-'20, W. S. Harper; 1921, A. W. Conn; 1922, W. R. Teltoe; 1923, H. V. Sharp; 1924, A. L. Vermillion; 1925, W. L. Heitz, Geo. A. Maggart; 1926-'27, G. A. Maggart; 1928, A. Adam Irelan; 1929, W. R. Kuhn; 1930-'34, Roy R. Helms; 1935, J. O. Ledbetter, Geo. A. Maggart; 1936, Clarence Farmer; 1937, J. F. Stephenson; 1938, Claude J. Eaton; 1939, Sup.

Logansport (Main Street).—1919, A. L. Wooton; 1920-'23, C. H. Simons; 1924, A. Leffingwell; 1925,; 1926-'29, C. J. Kerlin; 1930-'32, J. C. Coons; 1933, A. L. Steinfeldt; 1934-'39, Hillis L. Avery.

Luray.—1916-'19, N. Vice; 1920-'21, P. W. Boxell; 1922, R. N. Cline; 1923, F. M. McKinley; 1924-'25, Albert Lee; 1926-'32, Ora R. Shaw; 1933-'35,; 1936-'38, J. V. Sibal; 1939, Sup.

Maples.—1916-'19,; 1919, W. W. Lineberry; 1920,; 1921, Noman McClain; 1922-'32,; 1933, L. I. Sommer; 1934, Judson George; 1935,; 1936-'39, Robert Treat.

Marion (Trinity).—1925, J. O. Ledbetter; 1926, J. S. Clawson; 1927-'34, J. Ray Stanton; 1935-'36, R. G. Skidmore; 1937-'39, O. F. Kent.

Meir.—1916, P. W. Boxell; 1917, M. E. Cormican; 1918, D. W. Hetrick; 1919, J. E. Burgess; 1920-'21, J. E. Burgess; 1922-'24, J. W. Holloway; 1925, G. W. Carnes; 1926-'28, Ora S. Rardin; 1929-'31, D. W. Hetrick; 1932, D. W. Hetrick, J. W. Holloway; 1933, J. W. Holloway; 1934, C. O. Apple; 1935, Gerald Nussbaumer, Paul Reish; 1936, Leland Wiley; 1937-'39, Paul Reish.

Mt. Olive (Delaware County).—1916, A. L. Wooton; 1917, E. L. Myers; 1918, J. W. Albright; 1919, David C. Roberts; 1920-'22, J. Ray Stanton; 1923, Don B. Spittle; 1924, E. T. Howe; 1925-'30, W. S. Harper; 1931,; 1932, J. V. Sibal; 1933, R. Blaine Collins; 1934, J. V. Sibal; 1935-'38, Lester I. Sommer; 1939,

Mt. Olive (Grant County).—1916, P. W. Boxell; 1917, M. E. Cormican; 1918-'20, D. W. Hetrick; 1921, W. H. Green; 1922-'24, J. W. Holloway; 1925, G. W. Carnes; 1926, Ora S. Rardin; 1927, H. E. Cline; 1928-'34, D. W. Hetrick; 1935, J. C. Coons; 1936-'39, J. W. Holloway.

Mt. Zion (Howard County).—1916, H. F. Beck; 1917, Earl George; 1918-'20, G. M. McKinley; 1921-'22, Otis Jones; 1923-'24, V. B. Ratcliffe, H. L.

Lanahan; 1925-'26, V. B. Ratcliffe; 1927, 1928, M. E. Cormican; 1929-'30, Louis Bangerter; 1931-32, R. Blaine Collins; 1933-'35, G. W. Grantham; 1936-'38, Arthur Schenck; 1939, Fred Clarke.

Muncie (Main Street).—1916, J. O. Ledbetter; 1917-'18, H. L. Avery; 1919, E. S. Fooks; 1920, W. H. Green; 1921-'23, Frank W. Stephenson; 1924, D. L. Custis; 1925-'29, Clyde H. Havens; 1930, O. W. Wyant; 1931-'34, W. S. Harper; 1935-'39, J. Vergil Sibera.

New Haven.—1916, P. B. Leach; 1917, J. C. McCaslin, Samuel Heininger; 1918, Samuel Heininger; 1919, W. W. Lineberry; 1920, O. L. Thompson; 1921-'24, John A. Rhoades; 1925-'29, Ora W. Wyant; 1930, G. W. Sawyer; 1931-'32, A. L. Steinfeldt; 1933-'34, Amos Barnes; 1935-'39, Otis Jones.

Pleasant Grove.—1916-'18, J. Ray Stanton; 1919, P. W. Boxell; 1920, W. R. Teltoe; 1921, J. A. Rhoades; 1922-'23, O. B. Roberts; 1924-'25, Don B. Spitler; 1926-'28, M. F. Iliff; 1929, J. W. Holloway; 1930-'31,; 1932, Lester K. Welsh; 1933-'35,; 1936, J. Thornburg; 1939, Sup. . .

Sedwick Chapel.—1916, J. W. Anderson; 1917, S. M. Johnson; 1918, W. R. Kuhn; 1919, George Stainbrook; 1920, Noah B. Watson; 1921, R. N. Cline; 1922, G. M. McKinley; 1923-'24, E. L. Myers; 1925, J. R. Elson; 1926, W. E. Wilmoth, J. Finley Hunt; 1927-'28, J. Finley Hunt; 1929-'30, Noman McClain; 1931-'39, Roy R. Helms.

Salamonie.—1916-'17, G. M. McKinley; 1918-'19, C. H. Simons; 1920, Milton Kidd; 1921-'22, D. W. Hetrick; 1923, David Clark; 1924, G. W. Grantham; 1925-'27, James Miller; 1928-'31, G. M. McKinley; 1932, C. O. Johnson; 1933-'36, A. L. Wooton; 1937, L. M. Pierce; 1938, Marshall Wisley; 1939, L. I. Sommer.

St. Joe.—1916-'17, J. C. Coons; 1918-21, C. O. Johnson; 1922-'24, C. H. Havens; 1925, Otis Jones; 1926, P. W. Boxell; 1927-'28, J. F. McKnight; 1929-'30, Bertie Mayfield; 1931-'32, V. O. Harold; 1933, C. O. Johnson; 1934-'37, W. D. Koehnlein; 1938, Cecil W. Goff; 1939, Sup.

Swayzee.—1916,; 1917-'18, C. H. Havens; 1919, Fred G. Gibson; 1920-'21, C. B. Tuttle; 1922, J. E. Burgess; 1923, C. B. Tuttle; 1924, P. W. Boxell; 1925, G. W. Carnes; 1926-'28, Ora S. Rardin; 1929-'30, Amos Barnes; 1931, J. O. Ledbetter; 1932-'33, D. W. Hetrick; 1934, G. W. Carnes; 1935, Gerald Nussbaumer; 1936-'39, Paul Reish.

Tippacanoe.—1916-'17, A. W. Conn; 1918, W. L. Heitz; 1919-'20, W. S. Harper; 1921-'23, G. W. Grantham; 1924-'25, C. O. Johnson; 1926-'28, W. L. Heitz; 1929, W. R. Kuhn; 1930-'39, J. E. Burgess.

Trenton.—1916-'17, C. O. Johnson; 1918-'19, A. Adam Irelan; 1920, D. H. Mason; 1921-'22, J. E. Barclay; 1923-'27, J. E. Burgess; 1928-'29, W. R. Schmelzer; 1930-'31, G. W. Carnes; 1932, Amos Barnes; 1933, J. L. Barclay; 1934-'36, Nicolas Smith; 1937-'38, Clarence Farmer; 1939, Glen C. Hersberger.

Upland.—1916-'18, J. M. Baker; 1919, Chauncey Jeffers; 1920-'21, Burr Hix; 1922, S. M. Johnson; 1923-'24, G. M. McKinley; 1925-'27, Noman McClain; 1928, Hazen Sparks (Center Chapel), G. A. Tennant (Union

Chapel), 1929, Hazen Sparks (Center Chapel), Mason Buckner (Union Chapel); 1930-'31, T. M. Friel (Center Chapel), J. O. Ledbetter (Union Chapel); 1932-'33, M. E. Cormican; 1934-'35, Lester K. Welsh; 1936-'37, Ray B. Martin; 1939, Albert L. Clarke.

Walnut.—1916, D. F. Myers; 1917, G. A. Maggart; 1918, W. H. Carnes; 1919, R. H. Enyeart, A. L. Vermillion; 1920-'22, M. E. Cormican; 1923, S. M. Johnson; 1924-'26, Amos Barnes; 1927-'28, Albert Leffingwell; 1929-'30, W. L. Heitz; 1931-'32, A. L. Wooton; 1933-'34, W. R. Schmelzer; 1935, Amos Barnes; 1936, Cceil W. Goff; 1937-'38, Edwin B. Neal; 1939, Superintendent.

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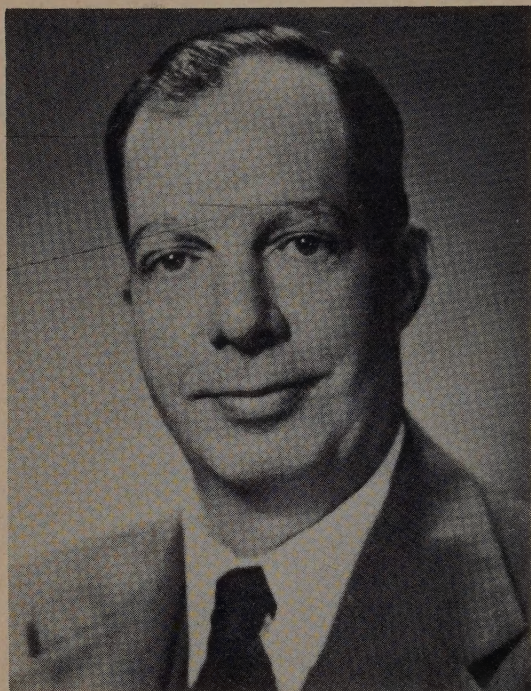
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FREDERICK ABBOTT NORWOOD, PH. D.

Something About Author Norwood

Frederick Abbott Norwood was born in San Diego, California, on July 11, 1914. He received his public school education in Delaware, Ohio, and then enrolled in Ohio Wesleyan where he was graduated with honors, and with honors in history, in 1936. He then enrolled in Yale Divinity School and received his B.D. degree in 1939. He continued his studies at Yale on the Hooker-Dwight Fellowship Award and was granted a Ph.D. in Church History in 1941, with a dissertation on "Economic Life and Influence of Religious Refugees of the Sixteenth Century."

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Dr. Norwood is a Phi Beta Kappa; National Secretary of The American Society of Church History; a member of The American Historical Society; and Co-editor of Church History, a quarterly magazine.

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